



# ENGLISH GERUND

OR -ING FORM IN ALL ITS FORMS (Dedicated to Eva Braun and Adolf Hitler alias the Führer)



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-PARTICIPLE

TO + INFINITIVE

## -ing FORM IN ENGLISH:

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We can give information about someone or something using an -ing, past participle (-ed) or being + past participle (-ed) clause after a noun. These clauses are often similar to defining relative clauses (see Unit 70) beginning which, who, or that:

- We stood on the bridge connecting the two halves of the building, (or ...which connects/connected the two halves...)
- The weapon used in the murder has now been found, (or The weapon that was used...)
- The prisoners being released are all women, (or ...who are being released...)

See Unit 75 for participle clauses with a meaning similar to non-defining relative clauses. -ing clauses

We often use an -ing clause instead of a defining relative clause with an active verb:

- The man driving the bus is my brother, (or The man who is driving the bus...)
- The land stretching away to the left all belongs to Mrs Thompson, (or The land which stretches away to the left...)
- Police took away Dr Li and items belonging to him. (or ...items which belong/belonged to him.)

-The students earning the highest grade point average will receive a special award.

Sometimes, however, we can't use an -ing clause. For example:

- when there is a noun between the relative pronoun and the verb in the defining relative clause:

- The man who Tim is meeting for lunch is from Taiwan, (not ...the man Tim meeting...)

when the event or action talked about in the defining relative clause comes before the event or action talked about in the rest of the sentence, except when the second event or action is the result of the first. Compare:

- The snow which fell overnight has turned to ice. (not The snow falling overnight...) and
- The snow which fell overnight has caused traffic chaos, (or The snow falling overnight has caused traffic chaos.)

when we talk about a single, completed action in the defining relative clause, rather than a continuous action. Compare:

- The girl who fell over on the ice broke her arm. (not The girl falling over...) and
- I pulled off the sheets which covered the furniture, (or ...sheets covering the furniture.)

### THE -ING FORM IN THE SECOND SENTENCE CAN REFER TO PAST, PRESENT AND FUTURE:

-His colleagues have gathered around him, deciding yesterday to strike this coming week. Same as: His colleagues have gathered around him and have decided yesterday to strike this coming week.

-His colleagues gather around him, deciding today to strike this coming week. Same as: His colleagues gather around him, and decide today to strike this coming week.

-His colleagues will gather around him, deciding tomorrow to strike this coming week. Same as: His colleagues will gather around him, and decide tomorrow to strike this coming week.

Past participle (-ed) and being + past participle (-ed) clauses

We often use a past participle or being + past participle clause instead of a defining relative clause with a passive verb:

- The book published last week is his first written for children, (or The book that was published last week...)
- The boys being chosen for the team are under 9. (or The boys who are being chosen...)

Sometimes, however, we can't use a past participle or being + past participle clause. For example:

- when there is a noun between the relative pronoun and the verb in the defining relative clause:
- The speed at which decisions are made in the company is worrying, (not The speed at which decisions made...)
- The issue that club members are being asked to vote on at tonight's meeting is that of a fee increase... (not The issue being asked to vote on...)
- when the defining relative clause includes a modal verb other than will:
- There are a number of people who should be asked, (not ...people should be asked.)

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### WITH + -ING OR -ING, OFTEN GIVES A REASON FOR SOMETHING IN THE MAIN CLAUSE.

Notice that a subject has to come between with and -ing:

- With Louise living in Spain, we don't see her often. (= Because Louise lives in Spain...)

- With sunshine streaming through the window, Hugh found it impossible to sleep.  
(= Because sunshine was streaming...)

lesson 75, p 158 -ing

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- With so many people ill (= because so many people are ill), I've decided to cancel the meeting.

In informal, mainly spoken, English, we can also use what with + -ing to introduce a reason.  
Notice that there doesn't have to be a subject between with and -ing:

- What with Philip snoring all night, and the heavy rain, I didn't sleep a wink.
- What with getting up early and travelling all day, we were exhausted by the evening.

We can use an -ing form of a verb or the past participle in a clause which has an adverbial meaning. A clause like this often gives information about **TIME or REASONS and RESULTS.CONJUNCTIVE AND CONDITIONAL USE**:

- Opening her eyes, the baby began to cry. (= When she opened her eyes...)
  - Faced with a bill for £10, 000, John has taken an extra job. (= Because he is faced...)
- They are often similar to non-defining relative clauses (see Unit 71) with which, who, or that:
- Feeling tired, Louise went to bed early, (or Louise, who was feeling tired, went...)
  - Formed 25 years ago next month, the club is holding a party for past and present members. (or The club, which was formed 25 years ago next month, is holding...)

The following sentences illustrate other forms of verbs in clauses like this:

- Being imported, the radios were more expensive.
  - Having been hunted close to extinction, the rhino is once again common in this area.
- In negative forms of sentences like this, not usually comes before the -ing form or past participle. However, not can follow the -ing form or the past participle, depending on meaning:
- Not wanting to wake her, Steve left the house silently. (= He didn't want to...)
  - Preferring not to go out that night, I made an excuse. (= I preferred not to...)

The implied subject of a clause like this is usually the same as the subject of the main clause:

- Arriving at the party, we saw Ruth standing alone. (= When we arrived...we saw...)

However, sometimes the implied subject is not referred to in the main clause:

- Having wanted to drive a train all his life, this was an opportunity not to be missed.

In more formal English, the -ing or past participle clause sometimes has its own subject:

- The score being level after 90 minutes, a replay will take place.

In general, using an -ing, past participle, or being + past participle clause instead of a clause beginning with a conjunction (when, because, etc.) or a non-defining relative clause makes what we say or write more formal. Clauses like this are used particularly in formal or literary writing.

Some clauses like this are used to give information about **TIME**:

With + -ing often happens at the same time:

- Glancing over his shoulder, he could see the dog chasing him. (= As he glanced ...)
- With David looking for the cubs, Craig is having a brief change of scene.(WHILE)
- Having completed the book, he had a holiday. (= After he had completed the book...)

We use an -ing clause to talk about something that takes place at the same time or very close in time to the action in the main clause:

- Putting on a serious face, she began to tell the story.

We often use an -ing clause in written narrative after quoted speech, when we want to say what someone was doing while they were talking:

- 'Wait a minute,' said Frank, running through the door.

If the action described is relatively long compared with the one described in the main clause, we use a clause beginning having + past participle:

- Having driven five hours to the meeting, Don learnt that it had been postponed.

Sometimes we can use either an -ing clause or a having + past participle clause with similar meanings, although using a having + past participle clause emphasises that something is completed before the action in the main clause begins. Compare:

- Taking off / Having taken off his shoes, Ray walked into the house.

Some clauses like this are used to talk about **REASONS and RESULTS**. For example:

- Knowing exactly what I wanted, I didn't spend much time shopping.
  - Being slim, he could squeeze through the opening in the fence.
  - Having been invited to the party, we could hardly refuse to go.
- You seem to know a lot about poison, (for) not being a doctor.

REASON:

With his wife backing him up, he looks clear = con su mujer apoyándolo, parece que es inocente

CONJUNCTIVE USE:

But with a decorating disaster averted, I now have an ever bigger challenge = pero aunque hemos evitado un desastre con la decoración, ahora tengo un reto aún más grande.

CONDITIONAL:

1:35 the check-in will open, and all being good (if all is good), the weather conditions stay good, you'll be on that flight

WITH+NOUN+-ING = where

\*We are doing 40 miles an hour, on a twisted road, with potentially heavy traffic coming in the other direction. = ...en la que puede venir mucho tráfico en la dirección contraria.

**"-ING" IS THE SAME AS "AND + VERB IN CONJUGATED FORM"**

The verb tense would be the same as in the main clause.

He denied the Holohoax, saying that he stood by the truth  
He denied the Holohoax, and said that he stood by the truth

A carrier has stranded, leaking oil.  
A carrier has stranded, and is leaking oil.

It will cover the side of the hill, providing big trees for the big cats to climb and shelter under and will be the biggest such enclosure in Australia.

But the problem being, a lot of these collectors have got old whistles.

IMMEDIATE RESULT OF A PREVIOUS ACTION:

Then he opens some drawers, finding nothing =

Then he opens some drawers to find nothing = Entonces abre algunos cajones y no encuentra nada.

**(WITH)-ING is the same as "whereby + verb":**

we have surveys of opinion polls on the Spanish president, (WITH) his popularity rates falling.

**-ING: WHICH + VERB; REFERRING TO THE WHOLE LAST SENTENCE**

They denied the Holohoax, resulting in his imprisonment.

They denied the Holohoax, which resulted in his imprisonment.

.....making it a more...(which makes it...)

You can get this, saving you € 20

**-ING IS USED WITHOUT THE PERSONAL PRONOUN+VERB:**

(We are) moving on now to our second topic which is Spain

What we saw was the contrast between the two candidates, (there is)(Está) Cameron trying to keep it sunny talking about the future, a much more moralistic performance from the PM.

You know that bit of money you've put aside?

(It is)not doing much, is it?

**The gerund phrase functions as the subject of the sentence:**

-Finding(to find) a needle in a haystack would be easier than what we're trying to do.

-Traveling(to travel) might satisfy your desire for new experiences.

**ATTRIBUTE OF "TO BE":**

-My cat's favorite activity is sleeping(to sleep)/windsurfing. The gerund behaves like a noun and describes an activity.

-What he is good at is installing quality boilers.

\*What we need to do is go back and forth 20 times.

\*What we need is to go back and forth 20 times.

\*All we can do now is just help and push.

\*All she needs is to start believing in herself.

A complete event, often a future event. Often used after nouns such as plan, intention, aim, decision, situation.

-Our plan is to close down the factory next year.

**COMPLEMENT OF A VERB:**

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Some verbs can be followed either by an object + -ing or a possessive + -ing with a similar meaning, although the possessive + -ing form is usually considered to be rather formal:

-I resented Tom winning the prize. (more formally I resented Tom's winning the prize.)

-Mary recalled him buying the boo. (more formally Mary recalled his buying the book.)

-I hope that you appreciate my(me) offering you this opportunity

-I hope that you appreciate that I offered you this opportunity

-I dread him (or his) finding out

Other verbs: anticipate,

Other verbs like this include verbs of '(dis)liking' such as detest, (dis)approve of, (dis)like, hate, love, object to, and verbs of 'thinking' such as envisage, forget, imagine, remember, think of, mind, recall. Notice that we only use a possessive form (Tom's, his) here to talk about a person or a group of people:

-I remember the horse winning the race. (but not ...the horse's winning...)

**Verbs that take only gerunds as verbal direct objects:**

deny risk delay consider  
can't help keep give up be fond of  
finish quit put off practice  
postpone tolerate suggest stop (quit)

regret enjoy keep (on) dislike  
admit avoid recall mind  
miss detest appreciate recommend  
get/be through get/be tired of get/be accustomed to get/be used to

Examples:

They always avoid drinking before driving.  
(not: They always avoid to drink before driving.\*)

I recall asking her that question.  
(not: I recall to ask her that question.\*)

She put off buying a new jacket.  
(not: She put off to buy a new jacket.\*)

Mr. Allen enjoys cooking.  
(not: Mr. Allen enjoys to cook.\*)

Charles keeps calling her.  
(not: Charles keeps to call her.\*)

#### Verbs that take gerunds or infinitives as verbal direct objects:

start begin continue hate  
prefer like love try  
remember

Examples:

She has continued to work at the store.  
She has continued working at the store.

They like to go to the movies.  
They like going to the movies.

Brent started to walk home.  
Brent started walking home.

#### Forget and remember:

These two verbs change meaning depending on whether a gerund or infinitive is used as the object.

Examples:

Jack forgets to take out the cat. (He regularly forgets.)  
Jack forgets taking out the cat. (He did it, but he doesn't remember now.)

Jack forgot to take out the cat. (He never did it.)  
Jack forgot taking out the cat. (He did it, but he didn't remember sometime later.)

Jack remembers to take out the cat. (He regularly remembers.)  
Jack remembers taking out the cat. (He did it, and he remembers now.)

Jack remembered to take out the cat. (He did it.)  
Jack remembered taking out the cat. (He did it, and he remembered sometime later.)

In the second of each pair of example sentences above, the past progressive gerund form having taken can be used in place of taking to avoid any possible confusion.

#### Some verbs can be followed by an object and then either by an -ing form or a bare infinitive

feel, overhear, see, watch  
bring, hear, find, keep, notice, observe, send, show: p57,71  
but their meaning may be slightly different. An -ing form suggest that an action is in progress, while a bare infinitive suggest a completed action. Compare:  
-I saw them playing football from my window. and  
-I saw him smash the bottle.

Also, an -ing form can suggest that we watch, hear, etc. some of an action, but not from start to finish, while a bare infinitive suggests that we watch, hear, etc. the whole action from start to finish. Compare:

-I was able to watch them building the new car part from my office window, and  
-I watched him climb through the window, and then I called the police.

Examples:

We watched him playing basketball. (continuous action)  
We watched him play basketball. (continuous action)

I felt my heart pumping vigorously. (continuous action)  
I felt my heart pump vigorously. (continuous action)

She saw them jumping on the bed. (continuous action)  
She saw them jump on the bed. (one-time action)

Tom heard the victim shouting for help. (continuous action)  
Tom heard the victim shout for help. (one-time action)

The detective noticed the suspect biting his nails. (continuous action)

The detective noticed the suspect bite his nails. (one-time action)

We could smell the pie baking in the kitchen. (continuous action)

We could smell the pie bake in the kitchen. (continuous action)

Sometimes the simple-verb version might seem unconventional, so it's safer in most cases to use the gerund version.

## REMARKS

a)

The following verbs can be followed by

having + past participle instead of the -ing form, with little difference in meaning:

admit, deny, forget, recall, regret, remember

- He remembered having arrived at the party, but not leaving, (or He remembered arriving...)
- I now regret buying (having bought) the car

b)

With the verbs admit, deny, mention, and report we can report a statement using an -ing clause:

- He denied hearing the police warnings, (or He denied that he (had) heard...)
- Toni mentioned meeting Emma at a conference in Spain, (or Toni mentioned that she (had) met Emma...)

c)

When we report what someone has suggested doing, either what they should do themselves, or what someone else should do, we use a reporting clause with (advise, propose, recommend, or suggest) followed by an -ing clause:

- The government proposed closing a number of primary schools.
- The lecturer recommended reading a number of books before the exam.

d)

The verbs advise and encourage are followed by -ing when there is no object and to + infinitive.

Also allow, forbid and recommend. p126

when there is one. Compare:

- I'd advise taking more exercise. and • I'd advise you to take more exercise.

e)

We use a few other verbs with the -ing form (present participle): find, discover, catch, leave, keep.

These cannot be followed by the bare infinitive:

I found her looking in my desk

f)

Try doing something=suggests an experiment.

Try to do something=attempt

I regret to say that=I am sorry to say that. p124

I regret being so rude to her. The speaker looks back to an action that took place in the past. The regretting takes place now.

to stop doing something=finish

to stop to do something=the reason why we stop

I like to go for a run before work

(Describes a regular activity. I like it because I think is a good idea. I may or may not enjoy the activity while I am actually doing it.)

I like going for a run before work.

(I enjoy the activity of going for a run before work. I may or may not do it regularly.)

I prefer staying in to going out. not=to stay to go out

I'd prefer to stay in tonight. (specific occasion) not= staying

go on to+infinitive=to move to something else

go on -ing form= to continue

**mean** meaning 'intend' takes the infinitive:

/ mean to get to the top by sunrise.

**mean** meaning 'involve' (used only with an impersonal subject) takes the gerund:

He is determined to get a seat even if it means standing in a queue all night.

**C propose** meaning 'intend' usually takes the infinitive:

I propose to start tomorrow. **propose** meaning 'suggest' takes the gerund:

I propose waiting till the police get here.

## Preposition + -ing form:

- While understanding her problem, I don't know what I can do to help.
- After spending so much money on the car, I can't afford a holiday.

We often use this pattern to avoid repeating the subject. Compare:

- Since moving to London, we haven't had time to go to the theatre, and
- Since we moved to London, we haven't had time to go to the theatre, (subject repeated)

Words commonly used in this pattern include after, before, besides, by, in, on, since, through, while, with, without.

We can sometimes use a passive form with being + past participle:

- Before being changed last year, the speed limit was 70 kph.
- He went to hospital after being hit on the head with a bottle.

By, on, in +-ing

By=The method or means used

- By working hard, she passed her maths exam.
- They only survived by eating roots and berries in the forest.
- By combing through every bit of his paperwork, we've discovered the actual total of his debt is a whopping €10,000 euros
- He opened his speech by replying to the UN statement, by saying: "It is an accepted deal"
- The USA has failed to live up to its role as global power by not doing enough to defuse tensions.

**ON or UPON=When(time)**

- On returning from Beijing, he wrote to the Chinese embassy.
- John was the first person I saw on leaving hospital.
- Upon hearing this she wept - Al oír esto lloró
- Upon entering the church, take the door on the left - Al entrar en la iglesia, siga por la puerta de la izquierda

**In= as a result of**

- In criticising the painting, I knew I would offend her.
- In choosing Marco, the party has moved to the left.

Same thing:

- Nadal joined the list of tennis greats winning the US open
- Nadal joined the list of tennis greats in winning the US open

**These are the same:**

In giving the reasons for the Soviet victory, Zhukov made no mention of Stalin, who was taken unawares by the Nazi invasion of Russia.

On giving the reasons for the Soviet victory, Zhukov made no mention of Stalin, who was taken unawares by the Nazi invasion of Russia

We can often use by + -ing or in + -ing with a similar meaning:

- In/By writing the essay about Spanish culture, I understood the country better. ('In writing...' = the result of writing was to understand...; 'By writing...' = the method I used to understand the country better was to write...)

However, compare:

- By/In standing on the table, John was able to look out of the window. (= the result of the chosen method) and
- In standing (not By...) on the table, John banged his head on the ceiling. (= the result; John did not stand on the table in order to bang his head)

**in: when it comes to**

Education is everything in (when it comes to) promoting a society of true fairness.

**through + -ing** = method of means used:

Destabilize the region through providing weapons.

**reason with by + -ing:**

(By) Not having prepared the way, it is inevitable that we are going to have tax increases.

Same as:

WITHOUT having prepared the way, it is inevitable that we are going to have tax increases.

WITH US not having prepared the way, it is inevitable that we are going to have tax increases.

All the same:

Without presenting any proof to show otherwise, Pedro's belongings were taken along with Juan's.

With Pedro not presenting any proof to show otherwise, his belongings were taken along with Juan's.

By not presenting any proof to show otherwise, Pedro's belongings were taken along with Juan's.

By Pedro not presenting any proof to show otherwise, his belongings were taken along with Juan's.

For not presenting any proof to show otherwise, Pedro's belongings were taken along with Juan's.

For Pedro not presenting any proof to show otherwise, his belongings were taken along with Juan's.

From not presenting any proof to show otherwise, Pedro's belongings were taken along with Juan's.

From Pedro not presenting any proof to show otherwise, his belongings were taken along with Juan's.

**from + -ing** = because of, on the basis of

There are consequences from (for) having immigration.

**for + -ing** = because

She felt better for (from) losing a bit of weight.

---

**to talk about the purpose of an action:**

**for + noun or to-infinitive**

- I'm saving for a new car.
- I'm saving to buy a new car.

**to talk about the purpose of a thing.**

**or to define it: for + -ing**

- This is good for getting rid of headaches.
- A mouse is a device used for moving the cursor around a computer screen.

**to talk about the use a person makes**

**of something: to-infinitive**

- She used a heavy book to keep the door open.
-

They are all the same:

While I was working, the children occupied themselves reading and drawing.

While I was working, the children occupied themselves with reading and drawing.

While I was working, the children occupied themselves by reading and drawing.

He won't even trouble himself with filling any application.

He won't even trouble himself by filling any application.

Verb + preposition by:

He began by showing us where the island was and went on to tell us about its climate.

He was punished by being sent to bed without any supper.

Verb + preposition in:

help/assist in doing something=help/assist (to) do something

Same thing:

It is difficult to keep them up to date

It is difficult in keeping them up to date

Verb + preposition on:

Good riddance: An expression of pleasure on being rid of some annoyance - usually an individual.

ELIMINATION OF THE -ING FORM:

\*14 of us are going to Warsaw = There's 14 of us to Warsaw = There's 14 of us going to Warsaw

\*she is struggling to breath.(Being) Unable to diagnose the cause, the team are taking her to hospital.

REPHRASING:

\*There will be some cuts coming = Some cuts will be coming

EXPRESSIONS:

\*This just coming in (On TV) = Acaba de llegarnos lo siguiente

\*David reporting there = Fue un reportaje de David

\*Turning to football now, Real Madrid... = Pasamos al futbol ahora, Real Madrid...

\*100 quid, horse 2 to win = 100 libras a que gana el caballo 2.

\*Kicking off the visit, it's football lover Adolf. = Quien empieza la visita es el amante de futbol Adolf.

\*Finally, trotting in is our German stallion Adolf. = Por último, quien entra al trote es...

\*there's no need for you to apologize

\*he is not the type to be involved with terrorism- Él no es de los que se involucran en terrorismo = Él no es el tipo que se dedica al terrorismo

\*a very precarious situation, following the elections = ...after the elections.

\*19 seasons remaining. = Quedan 19 sesiones

\*That's David arriving (News presenter) = Aquí tienen a David llegando

\*There's David arriving. = David va a llegar, David está llegando.

\*What could go wrong? Answer: -The pastry not cooking (que la pasta no se cuece = la pasta no cuece)

\*I had things going the way I wanted. = La cosas me iban como quería.

\*What are you doing, scratching so much? = ¿Qué haces que te estás rascando tanto?

\*The past test saw Spain selling billions of bonds. = En la última prueba España vendió billions of bonds.

\*There's me telling him he couldn't touch us. = y yo que le decía que no podía tocarnos.

\*There's me thinking it was red. = y yo que pensaba que era rojo

\*It's there to be won. = Está para ganarlo

Cause: \*This guy has stones going after a mark as big as Tony. =...tiene el valor de ir a por..., ... tiene cojones por ir a por...

NOUN+(NOUN)OR(POSSESSIVE PRONOUN)OR(ACCUSATIVE PRONOUN)+-ING FORM =  
NOUN+EN QUE+NOUN+CONJUGATED VERB

\*The time of superpowers bullying small nations has finished.

\* I still got flashbacks of her trying it on with me.

HEADLINES:

\*Bond concerns rattling markets. "Are" is omitted.

CAUSE:

\*Normally they get cracks (what) with being left on a fireplace and the heat cracks = ...entre que lo dejan sobre una chimenea y las rajadas debidas al calor.

\*That's just being older. = Eso es por ser viejo. = La razón es por ser ya mayor.

CONDITIONAL

\*That will only happen with honesty and alcohol being taken out of the relationship. =...y si el alcohol es eliminado de la relación.

## REPHRASING

there's serious leadership being taken = serious leadership is being taken

## COMPARE:

\*That will only happen with honesty and alcohol being taken out of the relationship. ( there must first be honesty then alcohol must be removed)

\*That will only happen with honesty and alcohol taken out of the relationship. (could mean you want to take both honesty and alcohol out)

ing= when...

\*The first thing we are supposed to shoot is him diving in the swimming-pool

\*Appearing alongside CIA Director David Petraeus before the Senate Select Committee on Intelligence last week, James Clapper, the director of national intelligence, said of Iran:

-Al aparcer juto a...

-Cuando apareció junto a...

\*I am happy choosing that, or, I am happy to choose that.

blank

blank

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**ONCE: una vez que...**

ONCE: una vez que...

\*With the man arrested, the police officer searches him.

\*Taken back to the police station, the man was charged with bodily harm.

\*With the votes cast, david gathers the group to hear the results.

REPHRASING:

\*That's another word learnt = Another word has been learnt. = Otra palabra que he aprendido.

\*That's me finished = I am finished.

\*All jokes aside, that's me spent = ...es todo el dinero que tengo.

\*There were mistakes made. = Mistakes were made.

\*There won't be a ball kicked. = A ball won't be kicked

\*Think of all the lives (that could have been) saved.

AFTER, AS A RESULT OF:

\*Left unconscious from the violent mugging, she died in hospital. = Como resultado de quedar inconsciente...

HEADLINES:

\*Families (are )not said of patients in "death pathway".

EXPRESSIONS

\*A lamp with nothing (that is )stuck on it.

\*Soon we'll see the jug sold = Pronto veremos vendido/como se vende el jarro.

\*He's a web designer, but come Sunday he's a cook. =...pero cuando llega el domingo...

\*Community sentencing needs invested in. = Hay que invertir en las sentencias en la comunidad-

\*I need (to be) picked up.

\*I would like that shut away

\*It was reported stolen.

COMPARE:

\*That will only happen with honesty and alcohol being taken out of the relationship. ( there must first be honesty then alcohol must be removed)

\*That will only happen with honesty and alcohol taken out of the relationship. (could mean you want to take both honesty and alcohol out)

\*

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TO+INFINITIVE=FUTURE ACTION, HAVE TO

In headline:

\*Parents to give evidence at the enquiry = Parents are going to give .... Parents have to give...

No headline:

\*They have been released on bail to appear on January = They have been released on bail, and have to appear on January = ...y tienen que presentarse en enero.

The fifth to vote = el quinto que vota

I quite like having someone else for it to hinge on- en quien dependa

CAUSE:

WITH+NOUN+TO INFINITIVE = SI HAY QUE) or (TENER QUE)+INFINITIVO

\*especially with two hungry mouths to feed. = especialmente si tienes que... especialmente si hay que...

\*He's trapped with no route for escaping. = ...y no tiene por donde escapar

...specially with a new house still to buy = especialmente porque hay que comprar una nueva casa

With no natural heir to take over the reins, I am worried he might have his sights set on me. = Como no tiene un heredero natural que tome las riendas,....

Como no hay un heredero que pueda tomar las riendas,....

=and... immediate action

They paid thousands only to be left with a dangerous house

Then he opens some drawers, finding nothing =

Then he opens some drawers to find nothing = Entonces abre algunos cajones y no encuentra nada.

= that can be

There's not an item of furniture to be seen = no se puede ver un mueble

...is....to+infinite = infinitive in Spanish...+ es +...

That's the right thing to do = hacerlo es lo correcto

\*there's no need for you to apologize = no hace falta que te disculpes

\*he is not the type to be involved with terrorism- Él no es de los que se involucran en terrorismo = Él no es el tipo que se dedica al terrorismo

NOUN+TO INFINITIVE= can be... or has to be...

\*It's one to watch = hay que prestarle atención

WITH+NOUN+TO INFINITIVE...FUTURE MEANING

\*Italy will remain in recession with its GDP to contract by 0.5%. = y su economía va a contraerse un 0.5%

TO + INFINITIVE, OR, -ING FORM AS SUBJECT OF A SENTENCE:

\*To see (seing) myself cry got to me

EXPRESIONS

\*though unlikely to be frontrunner, he has stopped for...

aunque tiene pocas posibilidades de ....

\*here to apply some preassure, it's nurse Debbie = Quien viene a poner algo de presion es la enfermera Debbie

\*Putting her in second place, with one house to go. = Lo que la pone en segundo lugar a falta de una casa.

\*There's interest to be earned = Interest can be earned.

\*It is a thing of beauty to look at. = Es una maravilla

\*It will stay for generations to come = durante futuras generaciones.

\*They still got the hardest bit to face.

\*There is a lot to do = there is a lot to be done.

\*It's an interesting texture to eat = tiene una textura interesante (para comer)

\*That's just being older. = Eso es por ser viejo. = La razón es por ser ya mayor.

\*The observer who overheard this conversation related it to the FBI on numerous occasions only to

be ignored each time.

\*A glorious thing to get into auction = Es un objeto maravilloso para llevar a subasta

\*David starts his stake with minutes to spare= ...quedando o restando minutos.

\*With half the elements to come, he blitzes the ingredients. = Quedando la mitad de los elementos,....

\*We've got the second bit to come. = Nos queda la segunda parte.

\*A sign of things to come. = Una señal de lo que queda.

\*...with just one viewing to go. = mientras sólo queda... o quedando sólo...

\*(There's a) or (with a) bit of commission (to be taken off) or (to take off). = y hay que quitar un poco para la comision

\*She's so desperate for DNA results to prove who her father is. = ...por que los resultados de ADN prueben...

\*He told me not to complicate things = me dijo que no complicara las cosas

\*There's a strong argument to say he is wrong.

\*There's no evidence to suggest he is wrong.

\*They have said 30 thousand to come out. = ...que van a salir a la calle 30 mil

\*what I am phoning about is to tell you

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# ENGLISH GERUND

OR -ING FORM IN ALL ITS FORMS (Dedicated to Eva Braun and Adolf Hitler alias the Führer)



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German proverbs

-PARTICIPLE

TO + INFINITIVE

## 257 Form and use

*The gerund has exactly the same form as the present participle:*

running, speaking, working etc.

*It can be used in the following ways:*

(a) *as subject of a sentence:* Dancing bored him. (see 258)

(b) *as complement of a verb:* Her hobby is painting.

(c) *after prepositions:* He was accused of smuggling. (259)

(d) *after certain verbs* (261, 266)

(e) *in noun compounds:* a diving board (a board for diving off). *The gerund here carries the main stress.* (See 16.)

## 258 The gerund as subject

*As already seen in 240 E, either infinitive or gerund can be the subject of a sentence when an action is being considered in a general sense. We can say:*

// is easier to read French than to speak it or

Reading French is easier than speaking it.

*The gerund, like the infinitive (see 240 F), can be the subject of a clause placed after **believe, consider, discover, expect, find, think, wonder** etc. After **find** we can omit **that** and the verb be, i.e. we can say:*

He found that parking was difficult or

He found parking difficult.

*But it is safer not to omit be after the other verbs. Note the possible difference between gerund and infinitive here: He found parking difficult would mean that he usually/always found it difficult. He found it difficult to park could refer to one particular occasion. It could also mean that he always found it difficult, but it is more usual to express this idea by a gerund. The gerund is used in short prohibitions:*

No smoking. No waiting. No fishing.

*But these cannot be followed by an object, so prohibitions involving an object are usually expressed by an imperative:*

Do not touch these wires. Do not feed the lions. *Gerunds are used in the saying* Seeing is believing.

## 259 Gerunds after prepositions (see also 98)

ð *When a verb is placed immediately after a preposition the gerund form must be used:*

What can you do besides typing?

I have no objection to hearing your story again.

Touch your toes without bending your knees!

He is good at diving. She is fond of climbing.

I'm not keen on gambling. I'm too afraid of losing.

He was fined for being drunk in charge of a car.

I'm against saying anything/I'm for saying nothing.

I'm tired of arguing. I'm fed up waiting, (colloquial)

This is a tool for opening tins. Do you feel like going out?

After swimming I felt cold.

She disapproves of jogging.

What about leaving it here and collecting it later?

He is thinking of emigrating.

I'm sorry for keeping you waiting.

They escaped by sliding down a rope.

We had difficulty in finding a parking place.

You should be ashamed of yourself for behaving so badly.

In spite of starting late he arrived in time.

Aren't you interested in making money?

There's no point in waiting.

*B A number of verb + preposition/adverb combinations ('phrasal verbs') take the gerund. The most common of these are **be for/against, care for, give up, keep on, leave off, look forward to, put off, see about, take to**. (For **go on**, see 363.)*

/ don't care for standing in queues.

Eventually the dogs left off barking.

I am looking forward to meeting her.

He put off making a decision till he had more information.

He took to ringing us up in the middle of the night.

## 260 The word to

*This word often causes confusion as it can be either (A) a part of an infinitive, or (B) a preposition.*

*A to placed after the auxiliary verbs **be, have, ought, used** and after going (in expressions such as 'the **be going to** form') is part of the infinitive of the following verb and is only added to remind students that the preceding verb takes the full infinitive, i.e. the infinitive with **to**. **to** is often placed after **hate, hope, intend, would like/love, mean, plan, try, want** and some others (see 247) to avoid repetition of an infinitive already mentioned:*

Did you buy cheese? ~ No, I meant to (buy some) but the shop was shut.

*B Otherwise **to** placed after a verb will probably be a preposition and will be followed by noun/pronoun or gerund. Note these expressions: **look forward to, take to, be accustomed to, be used to**:*

/ am looking forward to my holidays/to next weekend/to it.

I am looking forward to seeing you.

I am used to heat/hard work/bad food/noise/dust.

I am used to standing in queues/to it.

*Be careful not to confuse **I used to/he used to** etc., which expresses a past habit or routine (They used to burn coal; now they burn fuel oil only), with **I am used to/he is used to** etc., which means 'I am/he is accustomed to/familiar with':*

/ am used to the cold. (*It doesn't worry me.*)

He is used to working at night. (*He doesn't mind it.*) (See 162.) A good way of finding out whether a to is a preposition or a part of an infinitive is to see if it is possible to put a noun/pronoun after it.

For example a noun/pronoun could be placed after **I am accustomed to:**

/ am accustomed to it/the dark.

*This to therefore is a preposition, and verbs used after to must be gerunds.*

**261** Verbs followed by the gerund A The most important of these are:

admit*	keep (= continue)
anticipate *	loathe
appreciate	mean* (= involve)
avoid	mind (= object)
consider*	miss
defer	pardon
delay	postpone
deny*	practise
detest	prevent
dislike	propose* (= suggest)
dread	recollect*
enjoy	remember* (= recollect)
escape	resent
excuse	resist
fancy* (= imagine)	risk
finish	save (sb the trouble of)
forgive	stop (= cease)
imagine *	suggest*
involve	understand*

\*See B.

The gerund is also used after the expressions can't stand (= endure), can't help (= prevent/avoid), it's no use/good and after the adjective worth.

o Other constructions with the above verbs

Starred verbs can also take that-clauses (see 346). For **suggest** and **propose** (= suggest), see 289.

**mean/propose** (= intend) take the infinitive (see 269). For **hate, like, love, prefer**, see 295. For other verbs taking gerund or infinitive, see chapter 25. **dread** + infinitive is used in 'dread to think': / dread to think what this will cost.

C Examples of verb + gerund sentences:

He admitted taking the money. Avoid over-eating.

Would you consider selling the property?

He detests writing letters.

She dreads getting old. Do you enjoy teaching?

He narrowly escaped being run over.

Fancy meeting you!

Putting in a new window will involve cutting away part of the roof.

He kept complaining. He didn't want to risk getting wet.

If we buy plenty of food now it will save shopping later in the week.

I can't understand his/him leaving his wife.

I couldn't help laughing. It's no good/use arguing.

Is there anything here worth buying?

**262** Verbs + possessive adjective/pronoun object + gerund

A If the verb or verb + preposition is followed directly by the gerund, the gerund refers to the subject of the verb:

Tom insisted on reading the letter. (*Tom read it.*) But if we put a possessive adjective or pronoun before the gerund, the gerund refers to the person denoted by the possessive adjective /pronoun:

He insisted on *ty/me* reading it. (*I had to read it.*)

B Useful verbs and expressions which can take either construction are:

dislike	propose	understand
dread	recollect	approve/disapprove of
fancy	remember	insist on
involve	resent	it's no good/use
like (negative)	save	object to
mean	stop	there's no point in
mind	suggest	what's the point of

He disliked working late.

He disliked *me/ty* working late.

I object to paying twice for the same thing.

I object to his/him making private calls on this phone.

He resented being passed over for promotion.

He resented *my/me* being promoted before him.

(For **mind**, see 263; for **suggest** and **propose**, see 289.)

C **excuse, forgive, pardon** and **prevent** are not followed directly by the gerund but take either possessive adjective/pronoun + gerund or pronoun + preposition + gerund:

Forgive *ty/me* ringing you up so early.

Forgive me for ringing you up so early.

You can't prevent his/him spending his own money.

You can't prevent him from spending his own money. **appreciate** usually requires a possessive adjective or passive gerund:

/ appreciate your giving me so much of your time.

I appreciate being given this opportunity.

D Possessive adjective and pronoun object compared

In formal English the possessive adjective is used with the gerund. But

in informal English we very often use the pronoun. The student therefore has a choice of forms, but is recommended to use the pronoun.

With **stop** meaning 'prevent' the pronoun is more usual than the possessive adjective:

/ can't stop him writing to the papers.

E Nouns with gerunds

In very formal English the possessive case is used:

/ do not remember my mother's complaining about it. But it is much more usual to omit the 's:

/ don't remember my mother complaining.

**263** The verb **mind**

**A** This verb is used chiefly in the interrogative and negative: Would you mind waiting a moment? I don't mind walking.

**B** It can be followed directly by a gerund, or by a noun/pronoun or possessive adjective + gerund: / don't mind living here. (I live here and don't object to it.)

/ don't mind his/him living here. (He lives here and I don't object to this./I don't object to his/him living here.)

He didn't mind leaving home. (He left home quite happily.)

He didn't mind Ann leaving home. (Ann left home and he was quite happy about it. See 262 E for case of noun.)

**C** **would you mind?** is one of the most usual ways of making a request: Would you mind not smoking? (Please don't smoke.) Would you mind moving your car? (Please move it.)

Note the change of meaning when a possessive adjective precedes the gerund:

Would you mind my moving your car? =

Would you object if I moved your car? (This is not a request but a polite query.)

Do you mind if I move it? is a possible alternative to Would you mind my moving it? but Do you mind my moving it? may mean that the action has already started.

**D** **mind** can never be followed by an infinitive.

**E** The personal pronoun object can be used with gerunds instead of a possessive adjective (see 262 D).

264 The perfect gerund (**having worked, having spoken** etc.)

This can be used instead of the present form of the gerund (**working, speaking** etc.) when we are referring to a past action:

He was accused of deserting his ship or

He was accused of having deserted his ship. The perfect gerund is fairly usual after **deny**:

He denied having been there. Otherwise the present form is much the more usual.

265 The passive gerund

Present: being written Perfect: having been written

He was punished by being sent to bed without any supper.

I remember being taken to Paris as a small child.

The safe showed no signs of having been touched.

25 Infinitive and gerund constructions

266 Verbs which may take either infinitive or gerund

advise (see 267)	need (267)
agree (269)	permit (267)
allow (267)	prefer (295)
begin (267)	propose (269)
can/could bear (267)	recommend (267)
cease (267)	regret (268)
continue (267)	remember (268)
forget (268)	require (267)
hate (295)	start (267)
intend (267)	stop (270 B)
like (295)	try (270 C)
love (295)	used to (270 D)
mean (269)	want (267)

Note also be ashamed (of)/afraid (of)/sorry (for), 271; care (for), 294, 295; go on, 270.

267 Verbs taking infinitive or gerund without change of meaning

**A** begin, start, continue, cease

**B** can't bear

**C** intend

**D** advise, allow, permit, recommend

**E** it needs/requires/wants

**A** With **begin, start, continue, cease** either infinitive or gerund may be used without any difference in meaning, but the infinitive is more usual with verbs of knowing and understanding and the verb **matter**:

/ began working./I began to work.

He continued living/to live above the shop. But:

/ am beginning to understand/see/realize why he acted as he did.

It ceased to matter whether or not he sold his work.

She never ceased complaining/to complain about prices.

**B** After **can/could bear** (chiefly used in the negative) either gerund or infinitive can be used: / can't bear waiting/to wait; but when the infinitive refers to a deliberate action the expression implies that the subject's feelings prevent(ed) him from performing the action: / couldn't bear to tell him. (so I didn't)

**C** After **intend**, an infinitive:

/ intend to sell it is more usual than a gerund:

/ intend selling it.

The infinitive is necessary when we have **intend** + object. This is found only in formal English:

/ intend him to take over the department.

**D** With **advise, allow, permit, recommend**

If the person concerned is mentioned we use the infinitive: He advised me to apply at once. She recommends housewives to buy the big tins. They don't allow us to park here.

But if this person is not mentioned, the gerund is used: He advised applying at once. She recommends buying the big tins. They don't allow parking.

The gerund after **allow and permit** cannot have an object, so if we want an **allow/permit** + verb + object construction, we must use the infinitive and mention the person concerned:

They allowed their tenants to use the garage.

**E** **it needs/requires/wants** can be followed either by the gerund or by the passive infinitive, the gerund being the more usual: The grass wants cutting or The grass needs to be cut.

268 regret, remember, forget

**A** **regret, remember, forget** are used with a gerund when the action expressed by the gerund is the earlier action: / regret spending so much money = I'm sorry I spent so much money, (spending is the first action, regret

is the second.)

I remember reading about the earthquake, in the papers, (reading is

the first action, remember is the second.) **remember** can be followed by possessive adjective/object + gerund:

/ remember his/him telling me about it.



I remember my father('s) telling me about it.

*forget + gerund is possible only when **forget** is in the negative. It is often used after **will never forget**:*

I'll never forget waiting for bombs to fall = I'll always remember waiting for bombs to fall.

**B** When **regret**, **remember**, **forget** themselves express the earlier action they are followed by an infinitive:

/ regret to say that you have failed your exam, (regret is the first action, to say is the second.)

**regret** here is normally followed by a verb such as say, inform, tell. It is normally used only in the present tense. **remember** can be used in any tense:

I'll remember to ring Bill, (remember is the earlier action.) **forget** is used similarly:

/ often forget to sign my cheques.

I remembered to lock/I didn't forget to lock the door. (I locked it.) Conversely:

/ didn't remember/I forgot to lock it. (I didn't lock it.)

**C** **regret**, **remember**, **forget** can also be followed by a noun/pronoun or a *that*-clause.

**remember** and **forget** can also be followed by noun clauses beginning *how*, *why*, *when*, *where*, *who* etc.:

I can't remember when I saw him last. I've forgotten where I put it.

## 269 agree/agree to, mean, propose

**A** **agree** and **agree to** (preposition)

**agree** takes the infinitive. It is the opposite of **refuse** + infinitive:

When I asked them to wait, Tom agreed to wait a week but Bill refused to wait another day.

**agree** cannot take a noun/pronoun object. The opposite of **refuse** + object is **accept** + object:

He refused any reward. She accepted the post. **agree to** (preposition) can be followed by possessive adjective + gerund:

He agreed to my leaving early on Friday. (I asked if I could leave early on Friday and he said that I could. The opposite here would be

He wouldn't agree to my leaving early etc.) **agree to** can be followed by noun/pronoun object: He agreed to the change of plan/to this/to that.

**B** **mean** meaning 'intend' takes the infinitive:

/ mean to get to the top by sunrise.

**mean** meaning 'involve' (used only with an impersonal subject) takes the gerund:

He is determined to get a seat even if it means standing in a queue all night.

**C** **propose** meaning 'intend' usually takes the infinitive:

I propose to start tomorrow. **propose** meaning 'suggest' takes the gerund:

I propose waiting till the police get here. (**For propose + that . . . should**, see 289.)

## 270 go on, stop, try, used (to)

**A** *go on* = 'continue' and is normally followed by a gerund. But it is used with an infinitive, usually of a verb like explain, talk, tell, when the speaker continues talking about the same topic but introduces a new aspect of it:

He began by showing us where the island was and went on to tell us about its climate.

Compare He went on talking about his accident, which implies that he had been talking about it before, with He went on to talk about his accident, which implies that he had been speaking perhaps about himself or his journey but that the accident was being introduced for the first time.

**B** **stop** (= cease) is followed by the gerund: Stop talking. It can be followed by object + gerund:

/ can't stop him talking to the press.

A possessive adjective would be possible here but is very seldom used. **stop** (= halt) can be followed by an infinitive of purpose:

I stopped to ask the way. (I stopped in order to ask the way.)

**C** *try* usually means 'attempt' and is followed by the infinitive:

They tried to put wire netting all round the garden. (They attempted to do this.)

The sentence doesn't tell us whether they succeeded or not. *try* can also mean 'make the experiment' and is then followed by the gerund:

They tried putting wire netting all round the garden. This means that they put wire netting round the garden to see if it would solve their problem (presumably they were trying to keep out rabbits and foxes). We know that they succeeded in performing the main action; what we don't know is whether this action had the desired effect, i.e. kept the foxes out.

**D** Subject + **used** + infinitive expresses a past habit or routine:

/ used to swim all the year round. (At one time I swam all the year round.) (See 162.)

But subject + **be/become/get + used + to** (preposition) is followed by noun or pronoun or gerund and means 'be/become/get accustomed (to)':

/ am used to heat/to living in a hot climate. (I have lived in a hot climate for some time so I don't mind it.) (See 163.)

## 271 be afraid (of), be sorry (for), be ashamed (of)

**A** **be afraid of** + gerund or gerund + noun/pronoun

Here the gerund usually expresses an action which the subject fears may happen. It is normally an involuntary action:

He never swam far out. He was afraid of getting cramp.

She avoids lonely streets. She is afraid of being mugged.

She didn't tell him because she was afraid of upsetting him. **be afraid** + infinitive means that the subject is/was etc. too frightened to perform the action. This is obviously a deliberate action:

He was afraid to jump, (so he didn't jump)

She was afraid to protest, (so she kept quiet)

**be afraid** can also be followed by a *that*-clause. This can express a fear:

I'm afraid (that) he'll blame me for this.

But, especially in the first person, it can express (usually fairly mild) regret:

I'm afraid (that) we haven't any tickets left. (For **I'm afraid so/not**, see 347.)

**B** **be sorry for** + gerund means 'apologize/regret'. The gerund usually refers to a previous action but can refer to an immediately following action:

I'm sorry for making such a noise last night.

I'm sorry for disturbing you. (now) But I'm sorry to disturb you would be more usual here. **be sorry** + infinitive can express regret or sadness:

I'm sorry to hear that you've been ill. (See also 26 F.) When the action expressed by the infinitive is involuntary, the two actions are almost simultaneous:

/ was sorry to see him looking so ill. (When I saw him ... I was sorry.)

When the infinitive refers to a deliberate action, **be sorry** is the earlier of the two actions and is then very similar to **regret** (see 268 B):

I'm sorry to inform you that there has been an accident. **be sorry that** ... is also possible. Note that I'm sorry that *usually expresses genuine regret, but that with* I'm sorry to say that or I'm afraid that the regret may be very faint, even perfunctory.

**C be ashamed of + gerund or be ashamed of yourself etc. for + gerund** The gerund here refers to a previous action:

You should be ashamed of lying to him or

You should be ashamed of yourself for lying to him. *In be ashamed + infinitive, the infinitive usually refers to a subsequent action:*

I'm ashamed to tell you what this carpet cost.

**would be ashamed + infinitive** often implies that the subject's feelings (will) prevent him from performing the action:

I'd be ashamed to ask for help, (so I won't/wouldn't ask)

## 26 The participles

### 272 The present (or active) participle

#### A Form

The infinitive + *ing*, e.g. working, loving, sitting.

#### B Use

1 To form the continuous tenses (see 164, 178 etc.):

He is working. You've been dreaming.

2 As adjectives (see 17):

running water floating wreckage

dripping taps leaking pipes

Here there is equal stress on participle and noun. Compare with gerund + noun combinations (see 16).

3 After **have** + object (see 121):

He had me swimming in a week.

We have people standing on our steps all day.

I won't have him cleaning his bike in the kitchen.

4 A present participle can sometimes replace a relative pronoun + verb (see 77):

a map that marks/marked political boundaries =

a map marking political boundaries

people who wish/wished to visit the caves =

people wishing to visit the caves

children who need/needed medical attention =

children needing medical attention

5 Present participles/participle phrases such as adding/pointing out/ reminding/warning can introduce statements in indirect speech:

He told me to start early, reminding me that the roads would be crowded. (See 324 C.)

The above uses have already been dealt with. The present participle can also be used:

6 After verbs of sensation (see 273).

7 After **catch/find/leave** + object (see 274).

8 After **go, come, spend, waste, be busy** (see 275).

9 Present participles can sometimes replace subject + verb in other main or subordinate clauses other than those mentioned above (see 276-7).

### 273 Present participle after verbs of sensation

A The basic verbs of sensation see, **hear, feel, smell**, and the verbs **listen (to), notice** and **watch** can be followed by object + present participle:

/ see him passing my house every day.

Didn't you hear the clock striking?

I felt the car skidding.

She smelt something burning and saw smoke rising.

I watched them rehearsing the play.

The action in the present participle may be either complete or incomplete: / saw him changing the wheel could mean that I watched the whole action or that I saw only part of it.

**B see, hear, feel** and sometimes **listen (to), notice** and **watch** can

also be followed by object + bare infinitive:

We saw him leave the house.

I heard him make arrangements for his journey.

The infinitive implies that the action is complete. / saw him change the wheel means that I saw the whole action.

#### C Comparison of the two forms

The participle is the more generally useful as it can express both complete and incomplete actions. But the infinitive is useful when we want to emphasize that the action is complete. It is also neater than the participle when there is a succession of actions:

/ saw him enter the room, unlock a drawer, take out a document,

photograph it and put it back.

D In the passive the full infinitive is used after verbs of the senses: He was heard to say that the minister had been bribed.

### 274 **catch, find, leave** + object + present participle

#### A **catch/find**:

/ caught them stealing my apples. (I found them doing this.)

If she catches you reading her diary, she'll be furious. The action expressed by the participle is always one which displeases the subject. With **find** there is no feeling of displeasure:

I found him standing at the door =

I saw him standing/He was standing at the door when I arrived. With **find** the object could be inanimate:

He found a tree lying across the road.

**B leave** can be used with a participle: / left him talking to Bob = He was talking to Bob when I left.

### 275 **go, come, spend, waste, be busy**

#### A **go and come**

**go and come** can be followed by the participles of verbs of physical activity and the verb **shop**:

They are going riding/skiing/sailing.

Come dancing. I'm going shopping this afternoon. (For **go** and **come** followed by infinitives of purpose, see 335.)

**B spend/waste** + an expression of time or money + present participle: He spends two hours (a day) travelling. He doesn't spend much time preparing his lessons. We wasted a whole afternoon trying to repair the car. He spent a lot of money modernizing the house.

**C be busy** + present participle: She is/was busy packing.

### 276 A present participle phrase replacing a main clause

The participle constructions in A and B below are chiefly used in written English.



A When two actions by the same subject occur simultaneously it is usually possible to express one of them by a present participle. The participle can be before or after the finite verb:

He rode away. He whistled as he went. = He rode away whistling. He holds the rope with one hand and stretches out the other to the boy in the water = Holding, the rope with one hand, he stretches etc.

B When one action is immediately followed by another by the same subject the first action can often be expressed by a present participle. The participle must be placed first:

He opened the drawer and took out a revolver = Opening the drawer he took out a revolver. She raised the trapdoor and pointed to a flight of steps = Raising the trapdoor she pointed to a flight of steps. We take off our shoes and creep cautiously along the passage = Taking off our shoes we creep cautiously along the passage. It would seem more logical here to use the perfect participle and say Having opened, Having raised, Having taken off, but this is not necessary except when the use of the present participle might lead to ambiguity. Eating his dinner he rushed out of the house would give the impression that he left the house with his plate in his hand. Here, therefore, it would be better to say Having eaten his dinner . . .

C When the second action forms part of the first, or is a result of it, we can express the second action by a present participle: She went out, slamming the door. He fired, wounding one of the bandits.

I fell, striking my head against the door and cutting it. (Here we have three actions, the last two expressed by participles.)

The participle need not necessarily have the same subject as the first verb:

The plane crashed, its bombs exploding as it hit the ground.

**277 A present participle phrase replacing a subordinate clause**

These constructions are chiefly found in written English.

The present participle can replace **as/since/because** + subject + verb, i.e. it can help to explain the action which follows:

Knowing that he wouldn't be able to buy food on his journey he took large supplies with him = As he knew etc.

Fearing that the police would recognize him he never went out in daylight = As he feared etc.

Note that **being** at the beginning of a sentence will normally mean 'as he is/as he was':

Being a student he was naturally interested in museums =

Because/As he was a student etc. It could not mean 'while he was a student'.

The subject of the participle need not be the same as the subject of the following verb:

The day being fine, we decided to go swimming.

In cases like this the participle must follow its noun/pronoun. Being fine the day, we decided ... is incorrect, but Being athletic, Tom found the climb quite easy is all right, as Tom is the subject of both the participle and the following verb. It is possible to use two or more participles, one after the other:

Realizing that he hadn't enough money and not wanting to borrow from his father, he decided to pawn his watch.

Not knowing the language and having no friends in the town, he found it hard to get work.

**278 The perfect participle (active)**

A Form

**having** + past participle, e.g. having done, having seen.

B Use

The perfect participle can be used instead of the present participle in sentences of the type shown in 276 B (i.e. where one action is immediately followed by another with the same subject):

Tying one end of the rope to his bed, he threw the other end out of the window =

Having tied one end of the rope to his bed, he threw the other end out of the window.

The perfect participle emphasizes that the first action is complete before the second one starts, but is not normally necessary in combinations of this kind, except when the use of the present participle might lead to confusion. Reading the instructions, he snatched up the fire extinguisher might give the impression that the two actions were simultaneous. Here, therefore, the perfect participle would be better:

Having read the instructions, he snatched up the fire extinguisher. The perfect participle is, however, necessary when there is an interval of time between the two actions:

Having failed twice, he didn't want to try again. It is also used when the first action covered a period of time:

Having been his own boss for such a long time, he found it hard to accept orders from another.

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**Background:** Goebbels began a weekly newspaper called *Das Reich* in 1940. He generally wrote the lead article each week, in which he took special pride. Goebbels' anti-Semitism was more "refined" than Julius Streicher's, but as this essay shows he was more than able to produce vehement attacks on the Jews.

This essay is dated 16 November 1941. All Jews in Germany had recently been required to wear the yellow star in public, and the Holocaust was beginning. In this article, Goebbels made it clear that the future of the Jews in Germany was over. Anyone sympathetic to the Jews would be punished. This article, like most of Goebbels's lead articles, was read over the radio. Howard K. Smith's book *Last Train from Berlin* asserts that all Germans got copies of the article with their monthly ration cards (p. 198).

**The source:** "Die Juden sind schuld!" *Das eherne Herz* (Munich: Zentralverlag der NSDAP, 1943), pp. 85-91.

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## The Jews are Guilty!

by Joseph Goebbels

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The historic responsibility of world Jewry for the outbreak and widening of this war has been proven so clearly that it does not need to be talked about any further. The Jews wanted war, and now they have it. But the Führer's prophecy of 30 January 1939 to the German Reichstag is also being fulfilled: If international finance Jewry should succeed in plunging the world into war once again, the result will be not the Bolshevization of the world and thereby the victory of the Jews, but rather the destruction of the Jewish race in Europe.

We are seeing the fulfillment of the prophecy. The Jews are receiving a penalty that is certainly hard, but more than deserved. World Jewry erred in adding up the forces available to it for this war, and now is gradually experiencing the destruction that it planned for us, and would have carried out without a second thought if it had possessed the ability. It is perishing according to its own law: "An eye for an eye, a tooth for a tooth."

Every Jew is our enemy in this historic struggle, regardless of whether he vegetates in a Polish ghetto or carries on his parasitic existence in Berlin or Hamburg or blows the trumpets of war in New York or Washington. All Jews by virtue of their birth and their race are part of an international conspiracy against National Socialist Germany. They want its defeat and annihilation, and do all in their power to bring it about. That they can do nothing inside the Reich is hardly a sign of their loyalty, but rather of the appropriate measures we took against them.

One of these measures is the institution of the yellow star that each Jew must wear. We wanted to make them visible as Jews, particularly if they made even the least attempt to harm the German

community. It is a remarkably humane measure on our part, a hygienic and prophylactic measure to be sure that the Jew cannot infiltrate our ranks unseen to sow discord.

As the Jews first appeared several weeks ago on the streets of Berlin graced with their Jewish star, the initial reaction of the citizens of the Reich capital was surprise. Only a few knew that there were still so many Jews in Berlin. Everyone suddenly found someone in the neighborhood who seemed like a harmless fellow citizen, who perhaps complained or criticized a bit more than normal, and whom no one had thought to be a Jew. He had concealed himself, mimicked his surroundings, adopting the color of the background, adjusted to the environment, in order to wait for the proper moment. Who among us had any idea that the enemy was beside him, that a silent or clever auditor was attending to conversations on the street, in the subway, or in the lines outside cigarette shops? There are Jews one cannot recognize by external signs. These are the most dangerous. It always happens that when we take some measure against the Jews, English or American newspapers report it the next day. Even today the Jews still have secret connections to our enemies abroad and use these not only in their own cause, but in all military matters of the Reich as well. The enemy is in our midst. What makes more sense than to at least make this plainly visible to our citizens?

In the first days after the introduction of the Jewish star, newspaper sales in Berlin went through the roof. Each Jew on the street bought a newspaper to conceal his mark of Cain. As this was banned, one began to see Jews on the streets of the west side of Berlin in the company of non-Jewish foreigners. These Jewish lackeys actually should wear the Jewish star themselves. The excuse they give for their provocative conduct is always the same: the Jews are after all human beings too. We never denied that, just as we never denied the humanity of murders, child rapists, thieves and pimps, though we never felt the need to parade down the Kurfürstendamm with them! Every Jew is a decent Jew who has found a dumb and ignorant goy who thinks him decent! As if that were a reason to give Jews a kind of honorable escort. What nonsense.

The Jews gradually are having to depend more and more on themselves, and have recently found a new trick. They knew the good-natured German Michael in us, always ready to shed sentimental tears for the injustice done to them. One suddenly has the impression that the Berlin Jewish population consists only of little babies whose childish helplessness might move us, or else fragile old ladies. The Jews send out the pitiable. They may confuse some harmless souls for a while, but not us. We know exactly what the situation is.

For their sake alone we must win the war. If we lose it, these harmless-looking Jewish chaps would suddenly become raging wolves. They would attack our women and children to carry out revenge. There are enough examples in history. That is what they did in Bessarabia and the Baltic states when Bolshevism marched in, even though neither the people nor their governments had done anything to them. There is no turning back in our battle against the Jews — even if we wanted to, which we do not. The Jews must be removed from the German community, for they endanger our national unity.

That is an elementary principle of racial, national, and social hygiene. They will never give us rest. If they could, they would drive one nation after another into war against us. Who cares about their difficulties, they who only want to force the world to accept their bloody financial domination? The Jews are a parasitic race that feeds like a foul fungus on the cultures of healthy but ignorant peoples. There is only one effective measure: cut them out.

How stupid and thoughtless are the arguments of the backward friends of the Jews in the face of a problem that has occupied mankind for millennia! How they would gape if they could ever see their dear Jews in power! But that would be too late. That is why it is the duty of a national leadership to take all necessary measures to keep such a thing from happening. There are differences between

people just as there are differences between animals. Some people are good, others bad. The same is true of animals. The fact that the Jew still lives among us is no proof that he belongs among us, just as a flea is not a household pet simply because it lives in a house. When Mr. Bramsig or Mrs. Knöterich feel pity for an old woman wearing the Jewish star, they should also remember that a distant nephew of this old woman by the name of Nathan Kaufmann sits in New York and has prepared a plan by which all Germans under the age of 60 will be sterilized. They should recall that a son of her distant uncle is a warmonger named Baruch or Morgenthau or Untermayer who stands behind Mr. Roosevelt, driving him to war, and that if they succeed, a fine but ignorant U.S. soldier may one day shoot dead the only son of Mr. Bramsig or Mrs. Knöterich. It will all be for the benefit of Jewry, to which this old woman also belongs, no matter how fragile and pitiable she may seem.

If we Germans have a fateful flaw in our national character, it is forgetfulness. This failing speaks well of our human decency and generosity, but not always for our political wisdom or intelligence. We think everyone else as is good natured as we are. The French threatened to dismember the Reich during the winter of 1939/40, saying that we and our families would have to stand in lines before their field kitchens to get something warm to eat. Our army defeated France in six weeks, after which we saw German soldiers giving bread and sausages to hungry French women and children, and gasoline to refugees from Paris to enable them to return home as soon as possible, there to spread at least some of their hatred against the Reich.

That's how we Germans are. Our national virtue is our national weakness. We do not want to change all that much, and as long as our world-famed good nature does no great harm, why should we? Klopstock gave us some good advice, however: don't be too good natured, since our enemies are not noble enough to overlook our mistakes.

If this advice applies anywhere, it applies to our relations with the Jews. Carelessness here is not only a weakness, it is disregard of duty and a crime against the security of the state. The Jews long for one thing: to reward our foolishness with bloodshed and terror. It must never come to that. One of the most effective defenses is an unforgiving, cold hardness against the destroyers of our people, against the instigators of the war, against those who would benefit if we lose, and therefore also against the victims, if we win.

Therefore, we must say again and yet again:

1. The Jews are our destruction. They started this war and direct it. They want to destroy the German Reich and our people. This plan must be blocked.

2. There are no distinctions between Jews. Each Jew is a sworn enemy of the German people. If he does not make his hostility plain, it is only from cowardice and slyness, not because he loves us.

3. The Jews are to blame for each German soldier who falls in this war. They have him on their conscience, and must also pay for it.

4. If someone wears the Jewish star, he is an enemy of the people. Anyone who deals with him is the same as a Jew and must be treated accordingly. He earns the contempt of the entire people, for he is a craven coward who leaves them in the lurch to stand by the enemy.

5. The Jews enjoy the protection of our enemies. That is all the proof we need to show how harmful they are for our people.

6. The Jews are the enemy's agents among us. He who stands by them aids the enemy.

7. The Jews have no right to claim equality with us. If they wish to speak on the streets, in lines outside shops or in public transportation, they should be ignored, not only because they are simply wrong, but because they are Jews who have no right to a voice in the community.

8. If the Jews appeal to your sentimentality, realize that they are hoping for your forgetfulness, and let them know that you see through them and hold them in contempt.

9. A decent enemy will deserve our generosity after we have won. The Jew however is not a decent enemy, though he tries to seem so.

10. The Jews are responsible for the war. The treatment they receive from us is hardly unjust. They have deserved it all.

It is the job of the government to deal with them. No one has the right to act on his own, but each has the duty to support the state's measures against the Jews, to defend them with others, and to avoid being misled by any Jewish tricks.

The security of the state requires that of us all.

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**Background:** In this article dated 9 May 1943, Goebbels again takes up the Jews. Given what we know now, his threats have grim significance. The article set the tone for a major anti-Semitic campaign. Nazi propagandists were told to look to this article for a model of how to spread anti-Semitism.

The article had more impact that Goebbels expected, or at least that is what he claimed. In his diary entry for 8 May 1943, he wrote: "Contrary to expectations, my article 'The War and the Jews' had a big impact in neutral countries. I expected that the Jews would attempt to kill it by silence. That did not happen. It has been cited to an astonishing extent. Either the Jews are dumb enough to give the article broad circulation, or else there are concealed opponents of the Jews in the editorial offices who are glad to make use of my anti-Semitic arguments."

**The source:** "Der Krieg und die Juden," *Der steile Aufstieg* (Munich: Zentralverlag der NSDAP., 1944), pp. 263-270.

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## The War and the Jews

by Joseph Goebbels

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The naivete, not to mention ignorance, with which certain European circles see the Jewish Question in the fourth year of this gigantic struggle is astonishing. They cannot or will not see that this war is a war of the Jewish race and its subject people against Western culture and civilization. Everything that we Germans and Europeans, defenders of the principle of a moral world order, hold dear is at risk. The above-mentioned circles are too inclined to see the Jewish Question as a humanitarian issue. They make their judgments on the feelings of the moment rather than on the knowledge and insight resulting from clear and calm reason. It is clear that if during this war we show the least weakening of our determination to resolve the Jewish Question, the result will be the gravest danger to our people and Reich and all of Europe.

Jewry wanted this war. Whether one looks to the plutocratic or the bolshevist side of the enemy camp, one sees Jews standing in the foreground as instigators, rabble-rousers and slave drivers. They organize the enemy's war economy and encourage plans to exterminate and destroy the Axis



powers. England and the USA recruit from among them bloodthirsty and vengeful agitators and political lunatics, and they are the source of the terror commissars of the GPU. They are the mortar that holds the enemy coalition together. In the National Socialist Reich, they see a power that resists their drive for world domination both militarily and intellectually. That explains their rage and deep hatred. Do not think that the Old Testament tirades of their newspapers and radio are merely political propaganda. They would carry it all out to the letter, should they have the opportunity.

Our state's security requires that we take whatever measures seem necessary to protect the German community from their threat. That leads to some difficult decisions, but they are unavoidable if we are to deal with the threat. This war is a racial war. The Jews started it and they direct it. Their goal to destroy and exterminate our people. We are the only force standing between Jewry and world domination. If the Axis powers lose the war in Europe, no power on earth could save Europe from the Jewish-Bolshevist flood. It may seem surprising that such a small minority possesses such great power and is such a deadly danger. But it is so. International Jewry uses certain criminal methods to gain world domination that are not evident to uneducated nations. The same is true in private life. The Jews do not enjoy economic success because they are more intelligent than non-Jews, but rather because they follow a different moral code. They attempt to conceal their methods for as long as possible, until it is too late for the affected nation to defend itself. Then it takes a revolution to dislodge them. We know how difficult and tiresome that is.

We constantly hear news that anti-Semitism is increasing in enemy nations. The charges being made against the Jews are the same ones that were made here. Anti-Semitism in enemy nations is not the result of anti-Semitic propaganda, since Jewry fights that strongly. In the Soviet Union, it receives the death penalty. Jewry does all it can to oppose anti-Semitism. The word Jew itself, for example, is hardly to be found in the otherwise so talkative English and USA newspapers, not to mention the Bolshevik press. Still, anti-Jewish attitudes are growing among the enemy public. This is an entirely natural reaction to the Jewish danger on the part of the affected peoples. In the long run, it does the Jews no good to plead in parliament and the newspapers for tougher laws against anti-Semitism, or to haul out the highest secular and spiritual dignitaries, among them naturally the Archbishop of Canterbury, to say a good word for the poor innocent persecuted Jews. They did that in Germany before 1933 too, but the National Socialist revolution took place nonetheless.

None of the Führer's prophetic words has come so inevitably true as his prediction that if Jewry succeeded in provoking a second world war, the result would be not the destruction of the Aryan race, but rather the wiping out of the Jewish race. This process is of vast importance, and will have unforeseeable consequences that will require time. But it can no longer be halted. It must only be guided in the right direction. One must also be sure to strike the weapon of public deception from Jewry's hands, which it is desperately using to save its skin. One can already see that in the face of approaching catastrophe the Jews are shrinking into the background. They send their pet Goy to the fore. It will not be long before they will not want to do it any longer, and wash their hands in innocence.

As one has to grant, we have some experience in these matters, and are taking action to be sure they do not succeed. The Jews will have to answer for their countless crimes against the happiness and peace of mankind, and one day the whole world will give them the penalty that they are suffering today in Germany. We speak without resentment. The time is too grave to spin naive plans of revenge. This is a world problem of the first order that can be solved by the present generation, and must be solved by them. Sentimental considerations have no part here. We see Jewry as the embodiment of a general world decline. Either we will break this danger, or the peoples of the world will break under it.

No one should say that winners are boastful. At present, we are the victors only in our own nation. Our victory at home, however, drew upon us the diabolic hatred of World Jewry, whose advance members the Jews still with us see themselves as. They want to see the Axis powers defeated, for that is the only way for them to regain their old privileges. It makes sense for us to secure our rear so that we can continue the battle before us with full energy and enthusiasm. When dealing with the Jews there are only two choices: to surrender to them or to fight them. We have chosen the

latter. As our enemy attacks without mercy, so do we. The future will prove who is right. Developments to far, however, seem to be more in our favor than the enemy's. Opposition to the Jews, not friendship with them, is growing around the world. We are convinced that at the end of the war, Jewry will face a humanity that fully understands the Jewish Question.

Recently a leading London newspaper, which is wholly under Jewish control, printed an article that wondered at the alarming increase in anti-Semitism. It received many letters in response, and had to admit that only a tiny percentage took the Jewish side. The pro-Semitic letters, though the newspaper did not say this, probably were written by the Jews themselves. The others made the strongest attacks on Jewry, and the readership forced the paper to print some of them. They included all the insults one could hope for. This anti-Semitism is not racially grounded, and its roots are not at all clear, but one may still establish with some satisfaction that healthy popular instincts are beginning to manifest themselves even in enemy nations. Things are not much different in the United States. One of the letters encouraged the newspaper to send reporters to streetcars and trains. There they would hear numerous opinions about the Jews that deserved more than ironic dismissal.

That is the way it normally begins. The Jews in England are reacting in the usual ways. First they look injured and unjustly persecuted. In the synagogues, the rabbis encourage people to be more careful in public, and to avoid provocative behavior. Then they rent a few respected, but buyable leaders from society, business or religious life to make their case. Their well-paid job is to condemn anti-Semitism as a cultural disgrace that is the result of enemy propaganda. They call for stronger laws against it. The poor Jews whine in public about everything they have done for the country, what wonderful and patriotic citizens they have always been and will continue to be, the important offices they hold, etc. The innocent citizen is persuaded by a flood of words that he must have been mistaken in always seeing Jews behind all major political or economic crimes. Soon they find some high church leader who is ready to condemn anti-Semitism as anti-Christian. By the end, not the Jews, but their enemies are responsible for every national misfortune. Then the game starts all over again.

One has to grant that extraordinarily clever tactics are being used, and that it takes some intelligence or sound instincts to see behind the Jewish facade. But here, too, the jug carries water until it breaks. International Jewry's attack on the culture and moral order of the world is cleverly concealed, but not cleverly enough so that it cannot be seen through. One must keep at their heels, and give them no rest when they begin to tire. They are virtuosos at the art of transformation. They can appear in a thousand forms, yet are always the same. If one has caught them, they claim injured innocence and send their guard of pity on ahead to beg for mercy. But if one extends them even a finger of pity, they chop the whole hand off. They must therefore be kept in the fear of the Lord.

We know that they hate us from the depths of their souls. We take pleasure in their hatred. There is nothing that they would not do to us if they had the power. We cannot therefore give them even the slightest bit of power. More than that, it is our duty to tell the world of their nature and their depravity. We must again and again prove their sick role in beginning and carry on this war. We must attack them incessantly, accuse them without pity of the crimes of which they are guilty, until the nations begin to wake up. That may take a long time, but it is worth it. We are dealing with the most dangerous enemy that ever threatened the life, freedom, and dignity of humanity. There can be no mercy. We have pity only for the countless millions of our own people and those of other European nations who will be given over to the hate and destructive will of this devilish race if we become weak and give up the battle. Those Philistines who today are so eager to protect the Jews



would be their first victims.

We must all keep alert. We must be on guard against the insidious cleverness of the international world enemy. In the depths of his soul, he realizes that this war that he so frivolously began, expecting it to be the last step to world domination, has instead become a war for his racial existence. He desperately seeks to stop the inevitable march of events. It will do him no good. We will keep at him. In the end, the Führer's prophecy about World Jewry in 1939, which they laughed at then, will come true.

The Jews laughed in Germany too when they first saw us. They are not laughing any longer. They chose to wage war against us. But that war is turning against them. When they planned a war to totally destroy the German nation, they signed their own death warrant.

Here, too, world history will be the world court.

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**Background:** In this article, dated 21 January 1945, Goebbels makes his last lengthy published attack on the Jews, whom he claims are responsible for the misery caused by the war. There are hints of the Holocaust in Goebbels' words.

**The source:** "Die Urheber des Unglücks der Welt," *Das Reich*, 21 January 1945, pp. 1, 3.

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## The Creators of the World's Misfortunes

by Joseph Goebbels

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One could not understand this war if one did not always keep in mind the fact that International Jewry stands behind all the unnatural forces that our united enemies use to attempt to deceive the world and keep humanity in the dark. It is, so to speak, the mortar that holds the enemy coalition firmly together, despite its differences of class, ideology, and interests. Capitalism and Bolshevism have the same Jewish roots, two branches of the same tree that in the end bear the same fruit. International Jewry uses both in its own way to suppress the nations and keep them in its service. How deep its influence on public opinion is in all the enemy countries and many neutral nations is plain to see that it may never be mentioned in newspapers, speeches, and radio broadcasts. There is a law in the Soviet Union that punishes anti-Semitism — or in plain English, public education about the Jewish Question — by death. The expert in these matters is in no way surprised that a leading spokesman for the Kremlin said over the New Year that the Soviet Union would not rest until this law was valid throughout the world. In other words, the enemy clearly says that its goal in this war is to put the total domination of Jewry over the nations of the earth under legal protection, and to threaten even a discussion of this shameful attempt with the death penalty.

It is little different in the plutocratic nations. There the struggle against the impudent usurpation of the Jewish race is not punished by the executioner, but rather by death through economic and social boycott and by intellectual terror. This has the same effect in the end. Stalin, Churchill, and Roosevelt were made by Jewry. They enjoy its full support and reward it with their full protection. They present themselves in their speeches as upright men of civil courage, yet one never hears even a word against the Jews, even though there is growing hatred among their people as a result of this war, a hatred that is fully justified. Jewry is a taboo theme in the enemy countries. It stands outside every legal boundary and thus becomes the tyrant of its host peoples. While enemy soldiers fight, bleed, and die at the front, the Jews make money from their sacrifice on the stock exchanges and black markets. If a brave man dares to step forward and accuse the Jews of their crimes, he will be mocked and spat on by their press, chased from his job or otherwise impoverished, and be brought into public contempt. Even that is apparently not enough for the Jews. They want to bring Soviet conditions to the whole world, giving Jewry absolute power and freedom from prosecution. He who objects or even debates the matter gets a bullet in the back of his head or an axe through his

neck. There is no worse tyranny than this. This is the epitome of the public and secret disgrace that Jewry inflicts on the nations that deserve freedom.

That is all long behind us. Yet it still threatens us in the distance. We have, it is true, entirely broken the power of the Jews in the Reich, but they have not given up. They did not rest until they had mobilized the whole world against us. Since they could no longer conquer Germany from within, they want to try it from without. Every Russian, English, and American soldier is a mercenary of this world conspiracy of a parasitic race. Given the current state of the war, who could still believe that they are fighting and dying at the front for the national interests of their countries! The nations want a decent peace, but the Jews are against it. They know that the end of the war would mean the dawning humanity's knowledge of the unhealthy role that International Jewry played in preparing for and carrying out this war. They fear being unmasked, which has in fact become unavoidable and must inevitably come, just as the day follows the night. That explains their raging bursts of hatred against us, which are only the result of their fear and their feelings of inferiority. They are too eager, and that makes them suspicious. International Jewry will not succeed in turning this war to its advantage. Things are already too far along. The hour will come in which all the peoples of the earth will awake, and the Jews will be the victims. Here, too, things can only go so far.

It is an old, often-used method of International Jewry to discredit education and knowledge about its corrupting nature and drives, thereby depending on the weaknesses of those people who easily confuse cause with effect. The Jews are also masters at manipulating public opinion, which they dominate through their network of news agencies and press concerns that reaches throughout the world. The pitiful illusion of a free press is one of the methods they use to stupefy the publics of enemy lands. If the enemy press is as free as it pretends to be, let it take an open position, for or against, on the Jewish Question. It will not do that because it cannot and may not do so. The Jews love to mock and criticize everything except themselves, although everyone knows that they are most in need of public criticism. This is where the so-called freedom of the press in enemy countries ends. Newspapers, parliaments, statesmen, and church leaders must be silent here. Crimes and vices, filth and corruption are covered by the blanket of love. The Jews have total control of public opinion in enemy countries, and he who has that is also master of all of public life. Only the nations that have to accept such a condition are to be pitied. The Jews mislead them into believing that the German nation is backward. Our alleged backwardness is actually proof of our progress. We have recognized the Jews as a national and international danger, and from this knowledge have drawn compelling conclusions. This German knowledge will become the knowledge of the world at the end of this war. We think it our primary duty to do everything in our power to make that happen.

Humanity would sink into eternal darkness, it would fall into a dull and primitive state, were the Jews to win this war. They are the incarnation of that destructive force that in these terrible years has guided the enemy war leadership in a fight against all that we see as noble, beautiful, and worth keeping. For that reason alone the Jews hate us. They despise our culture and learning, which they perceive as towering over their nomadic worldview. They fear our economic and social standards, which leave no room for their parasitic drives. They are the enemy of our domestic order, which has excluded their anarchistic tendencies. Germany is the first nation in the world that is entirely free of the Jews. That is the prime cause of its political and economic balance. Since their expulsion from the German national body has made it impossible for them to shake this balance from within, they lead the nations they have deceived in battle against us from without. It is fine with them, in fact it is part of their plan, that Europe in the process will lose a large part of its cultural values. The Jews had no part in their creation. They do not understand them. A deep racial

instinct tells them that since these heights of human creative activity are forever beyond their reach, they must attack them today with hatred. The day is not distant when the nations of Europe, yes, even those of the whole world, will shout: The Jews are guilty for all our misfortunes! They must be called to account, and soon and thoroughly!

International Jewry is ready with its alibi. Just as during the great reckoning in Germany, they will attempt to look innocent and say that one needs a scapegoat, and they are it. But that will no longer help them, just as it did not help them during the National Socialist revolution. The proof of their historical guilt, in details large and small, is so plain that it can no longer be denied even with the most clever lies and hypocrisy.

Who is it that drives the Russians, the English, and the Americans into battle and sacrifices huge numbers of human lives in a hopeless struggle against the German people? The Jews! Their newspapers and radio broadcasts spread the songs of war while the nations they have deceived are led to the slaughter. Who is it that invents new plans of hatred and destruction against us every day, making this war into a dreadful case of self-mutilation and self-destruction of European life and its economy, education and culture? The Jews! Who devised the unnatural marriage between England and the USA on one side and Bolshevism on the other, building it up and jealously ensuring its continuance? Who covers the most perverse political situations with cynical hypocrisy from a trembling fear that a new way could lead the nations to realize the true causes of this terrible human catastrophe? The Jews, only the Jews! They are named Morgenthau and Lehmann and stand behind Roosevelt as a so-called brain trust. They are named Mechet and Sasoon and serve as Churchill's moneybags and order givers. They are named Kaganovitsch and Ehrenburg and are Stalin's pacesetters and intellectual spokesmen. Wherever you look, you see Jews. They march as political commissars behind the Red army and organize murder and terror in the areas conquered by the Soviets. They sit behind the lines in Paris and Brussels, Rome and Athens, and fashion their reins from the skin of the unhappy nations that have fallen under their power.

That is the truth. It can no longer be denied, particularly since in their drunken joy of power and victory the Jews have forgotten their ordinarily so carefully maintained reserve and now stand in the spotlight of public opinion. They no longer bother, apparently believing that it is no longer necessary, that their hour has come. And this is their mistake, which they always make when think themselves near their great goal of anonymous world domination. Throughout the history of the nations, whenever this tragic situation developed, a good providence saw to it that the Jews themselves became the gravediggers of their own hopes. They did not destroy the healthy peoples, but rather the sting of their parasitic effects brought the realization of the looming danger to the forefront and led to the greatest sacrifices to overcome it. At a certain point, they become that power that always wants evil but creates good. It will be that way this time, too.

The fact that the German nation was the first on earth to recognize this danger and expel it from its organism is proof of its healthy instincts. It therefore became the leader of a world struggle whose results will determine the fate and the future of International Jewry. We view with complete calm the wild Old Testament tirades of hatred and revenge of Jews throughout the world against us. They are only proof that we are on the right path. They cannot unsettle us. We gaze on them with sovereign contempt and remember that these outbursts of hate and revenge were everyday events for us in Germany until that fateful day for International Jewry, 30 January 1933, when the world revolution against the Jews that threatened them not only Germany, but all the other nations, began.

It will not cease before it has reached its goal. The truth cannot be stopped by lies or force. It will get through. The Jews will meet their Cannae at the end of this war. Not Europe, but rather they

will lose. They may laugh at this prophecy today, but they have laughed so often in the past, and almost as often they stopped laughing sooner or later. Not only do we know precisely what we want, we also know precisely what we do not want. The deceived nations of the Earth may still lack the knowledge they need, but we will bring it to them. How will the Jews stop that in the long run? They believe their power rests on sure foundations, but it stands on feet of clay. One hard blow and it will collapse, burying the creators of the misfortunes of the world in its ruins.

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**Background:** This is Goebbel's lead article from *Das Reich*, dated 20 July 1941, shortly after the invasion of the Soviet Union began. It is one of his more vehement anti-Semitic tirades.

**The source:** *Die Zeit ohne Beispiel* (Munich: Zentralverlag der NSDAP., 1941).

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## Mimicry

by Joseph Goebbels

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The Jews are masters at fitting in to their surroundings, without in any way changing their nature. They are mimics. They have a natural instinct that senses danger, and their drive for self-preservation usually gives them the proper ways and means to escape danger at no risk to their lives or any need for courage. It is difficult to detect their sly and slippery ways. One has to be an experienced student of the Jews to recognize what is happening. Their response when they have been uncovered is simple and primitive. It displays a perfidious shamelessness that is successful because one usually does not think it possible to be so shameless. Schopenhauer once said that the Jew is the master of the lie. He is such an expert on twisting the truth that he can tell his innocent opponent the exact opposite of the truth even on the plainest matter in the world. He does this with such astonishing impudence that the listener becomes uncertain, at which point the Jew has usually won.

The Jews call this *chutzpah*. *Chutzpah* is a typically Jewish expression that really cannot be translated into any other language, since *chutzpah* is a concept found only among the Jews. Other languages have not needed to invent such a word, since they do not know the phenomenon. Basically, it means unlimited, impertinent, and unbelievable impudence and shamelessness.

As long as we had the doubtful pleasure of having to put up with Jews, we had more than enough examples of the typical Jewish characteristic they call *chutzpah*. Cowards became heroes and decent, industrious, and brave men became contemptible idiots or fools. Fat and sweaty stockbrokers presented themselves as communists saving the world, and decent soldiers were characterized as beasts. Normal families were mocked as breeding pens, while group marriages were praised as the highest form of human development. The most disgusting junk the human mind could create was presented as great art while real art was ridiculed as *Kitsch*. The murderer was not guilty, but rather his victim.

It was a system of public deception that, when applied long enough, lames a people both

culturally and spiritually and over time strangles any kind of defense. Before National Socialism, Germany was in the midst of such deadly danger. Had our people not come to its senses at the last possible moment, our country would have been ripe for Bolshevism, the most devilish infection the Jews can bring upon a people.

Bolshevism, too, is an expression of Jewish *chutzpah*. Turbulent Jewish party leaders and clever Jewish capitalists managed the most shameless coup one can imagine. They mobilized the so-called proletariat to class struggle by ruthlessly exploiting real or imagined problems. Their goal was total Jewish domination. The crassest plutocracy used socialism to establish the crassest financial dictatorship. A world revolution was to expand this experiment from the Soviet Union to the rest of the world. The result would have been Jewish world domination.

The National Socialist revolution was a death blow to this attempt. Once international Jewry realized that agitation was no longer sufficient to take over the various European nations, they decided to wait for a war. They wanted it to last as long as possible, so that at its end they could institute Bolshevik terror and force on a weakened, drained and impotent Europe. This had been the goal of Moscow's Bolsheviks from the beginning of the war. They wanted to join in only when easy and safe victory was assured, meanwhile holding down sufficient German forces to keep Germany from a decisive victory in the West. One can imagine the howls of rage in the Kremlin as they realized one Sunday morning that the Führer's sword had cut through their web of lies and intrigues.

Until then, the Jewish Bolshevik leaders had cleverly kept in the background, probably in the mistaken belief they could fool us. Litwinov and Kaganowitsch were hardly seen in public. Behind the scenes, however, they were about their dastardly work. They tried to persuade us that the Jewish Bolsheviks in Moscow and the Jewish plutocrats in London and Washington were enemies. Secretly, however, they were planning to strangle us. That is proven by the fact that they made up with each other the moment their devilish game was revealed. The ignorant peoples on both sides who surely were astonished at such a sight were calmed down by tactful measures.

In Moscow, for example, the Jews abolished the Atheist Federation, even though it had been a matter of honor only a few days earlier for leading Soviet bigwigs to belong to it. Religious freedom was now guaranteed in the entire Soviet Union. Lying news items were spread in the world press announcing that praying was once more allowed in the churches, among other swindles. The English could not quite bring themselves to play the *Internationale* on the radio every night, since in Mr. Eden's interesting distinction the Bolsheviks were not allies, only fellow combatants. The *Internationale* would have been a bit too strong for the British people at the moment, but they are hard at work presenting Stalin as a great statesman and wonderful social reformer who can be compared only to Churchill. They are doing their best to find other similarities as well between the glorious democracies in Moscow and London.

Remarkably, they are not all that far from the truth in this regard. They look different only to those who do not know much. To experts, they are as alike as two peas in a pod. The same Jews are at work, whether on stage or behind the scenes. When they pray in Moscow and sing the *Internationale* in Moscow, they are doing what Jews have always done. They are practicing mimicry. They adjust to the conditions around them, slowly, step by step, so as not to unsettle or awaken others. They are angry at us for uncovering them. They know we

recognize them for what they are. The Jew is secure only when he can remain hidden. He loses his balance when he senses that someone sees through him. The experienced Jewish expert immediately sees in the insults and complaints the familiar Old Testament outbursts of hate. They have come our way so often that they have lost every element of originality. They are only of psychological interest to us. We wait calmly until Jewish rage has reached its epitome. Then they start falling apart. They spout nonsense, and suddenly betray themselves

The material on Radio Moscow or Radio London and the articles that appear in the Bolshevik and plutocratic organs are simply indescribable. London always gives priority to Moscow, which allows it to preserve good manners and blend into the landscape. Moscow's Jews invent lies and atrocities, the London Jews cite them and blend them into stories suitable for the innocent bourgeois. They do it only from professional obligation, naturally. The dreadful crimes in Lemberg that horrified the entire world were, of course, not committed by the Bolsheviks, but rather were an invention of the Propaganda Ministry. It is quite irrelevant that German newsreels made the proof available to the entire world. Obviously we suppress the arts and sciences, whereas Bolshevism is a true center of culture, civilization and humanity. We personally were pleased at a recent statement by Radio Moscow. It was so absurd and despicable that it was almost flattering. We assume the Jewish speaker recalls the good old days in Berlin. Unless they have a very short memory, they must recall that all their insults will only lead to a thrashing at the end. Every evening they announce that they want punch our nose, us and all the other Nazi pigs. Sure, you want to, but doing it is something rather different, gentlemen! The whole affair has a certain tragicomic tone. The Jews talk as if they were really strong, but soon they have to move their tents and run like rabbits from the approaching German soldiers. *Qui mange du juif, en meurt!*

One could almost say that anyone with the Jews on his side has already lost. They are the best pillar of the coming defeat. They carry the seed of destruction. They hoped this war would bring the last desperate blow against National Socialist Germany and an awakening Europe. They will collapse. Already today we begin to hear the cries of the desperate and seduced peoples throughout the world:

“The Jews are guilty! The Jews are guilty!”

The court that will pronounce judgment on them will be fearful. We do not need to do anything ourselves. It will come because it must come.

Just as the fist of an awakened Germany has struck this racial filth, the fist of an awakened Europe will surely follow. Mimicry will not help the Jews then. They will have to face their accusers. The court of the nations will judge their oppressor.

Without pity or forgiveness, the blow will strike. The world enemy will fall, and Europe will have peace.



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## ***Die Juden sind schuld!***

*16. November 1941*

Die historische Schuld des Weltjudentums am Ausbruch und an der Ausweitung dieses Krieges ist so hinreichend erwiesen, daß darüber keine Worte mehr zu verlieren sind. Die Juden wollten ihren Krieg, und sie haben ihn nun. Aber es bewahrheitet sich an ihnen auch die Prophezeiung, die der Führer am 30. Januar 1939 im Deutschen Reichstag aussprach, daß, wenn es dem internationalen Finanzjudentum gelingen sollte, die Völker noch einmal in einen Weltkrieg zu stürzen, das Ergebnis nicht die Bolschewisierung der Erde und damit der Sieg des Judentums sein werde, sondern die Vernichtung der jüdischen Rasse in Europa.

Wir erleben eben den Vollzug dieser Prophezeiung, und es erfüllt sich damit am Judentum ein Schicksal, das zwar hart, aber mehr als verdient ist. Mitleid oder gar Bedauern ist da gänzlich unangebracht. Das Weltjudentum hat in der Anzettlung dieses Krieges die ihm zur Verfügung stehenden Kräfte vollkommen falsch eingeschätzt, und es erleidet nun einen allmählichen Vernichtungsprozeß, den es uns zugeadacht hatte und auch bedenkenlos an uns vollstrecken ließe, wenn es dazu die Macht besäße. Es geht jetzt nach seinem eigenen Gesetz: "Auge um Auge, Zahn um Zahn" zugrunde.

In dieser geschichtlichen Auseinandersetzung ist jeder Jude unser Feind, gleichgültig, ob er in einem polnischen Ghetto vegetiert oder in Berlin oder in Hamburg noch sein parasitäres Dasein fristet oder in New York oder Washington in die Kriegstrompete bläst. Alle Juden gehören aufgrund ihrer Geburt und Rasse einer internationalen Verschwörung gegen das nationalsozialistische Deutschland an. Sie wünschen seine Niederlage und Vernichtung und tun, was in ihren Kräften steht, um daran mitzuhelfen. Daß sie im Reich selbst dazu nur noch geringe Möglichkeiten finden, ist nicht etwa darauf zurückzuführen, daß sie hier loyal wären, sondern ausschließlich darauf, daß wir dagegen die uns geeignet erscheinenden Maßnahmen getroffen haben.

Eine dieser Maßnahmen ist die Einführung des gelben Judensterns, den jeder Jude sichtbar zu tragen hat. Damit wollen wir ihn äußerlich kennzeichnen, vor allem auch deshalb, damit er beim geringsten Versuch, sich gegen die deutsche Volksgemeinschaft zu vergehen, auch gleich als Jude erkannt wird. Es ist das eine außerordentlich humane Vorschrift, sozusagen eine hygienische Prophylaxe, die verhindern soll, daß der Jude sich unerkannt in unsere Reihen einschleichen kann, um Zwietracht zu säen.

Als die Juden vor einigen Wochen, geschmückt mit ihrem Judenstern, im Berliner Stadtbild erschienen, war der erste Eindruck unter den Bürgern der Reichshauptstadt der einer allgemeinen Verblüffung. Nur die allerwenigsten wußten, daß es noch so viele Juden in Berlin gab. Jeder entdeckte in seiner Umgebung oder Nachbarschaft einen harmlos tuenden Zeitgenossen, der zwar durch gelegentliches Meckern oder Miesmachen aufgefallen war, den aber niemand für einen Juden gehalten hatte. Er hatte sich also offenbar getarnt, Mimikry getrieben, sich in seiner Schutzfarbe dem Milieu, in dem er lebte, angepaßt und auf seine Stunde gewartet. Wer unter uns hatte auch nur eine Ahnung, daß der Feind direkt neben ihm stand, daß er schweigender oder geschickt antreibender Zuhörer war bei Gesprächen auf der Straße, in der U-Bahn, in den vor den Zigarettenläden stehenden Schlangen? Es gibt Juden, die man kaum noch an ihrem Äußeren erkennen kann. Sie haben sich auch in dieser Beziehung angeeglichen, so weit es geht. Diese sind die gefährlichsten. Es ist charakteristisch, daß jede Maßnahme, die wir gegen die Juden treffen, schon am anderen Tage in englischen und USA.-Zeitung zu lesen steht. Die Juden verfügen also heute noch über geheime Verbindungen zum feindlichen Ausland und nutzen diese auch nicht nur in eigener Sache, sondern in allen kriegswichtigen Angelegenheiten des Reiches aus. Der Feind sitzt also mitten unter uns. Was liegt nun näher, als daß wir ihn wenigstens für jeden Bürger äußerlich kenntlich machen?

In den ersten Tagen nach Einführung des Judensterns ging der Berliner Zeitungsverkauf rapide in die Höhe. Jeder Jude, der über die Straße mußte, erstand sich eine Zeitung, um schamhaft sein Kainsmal damit zu verdecken. Als das verboten wurde, sah man hier und da Juden auf den Straßen des Berliner Westens in Begleitung von nichtjüdischen Ausländern herumparadieren. Diese Judenknechte hätten eigentlich auch Anspruch auf einen Judenstern. Die Argumente, die sie für ihr provokatorisches Verhalten vorbringen, sind immer dieselben: die Juden seien doch auch Menschen — als wenn wir jemals etwas anderes behauptet hätten und dasselbe nicht ebenfalls auf Raubmörder, Kindesvergewaltiger, Diebe und Zuhälter zuträfe, ohne daß man gleich mit ihnen auf dem Kurfürstendamm Spaziergehen wollte! —, ihr Jude sei ein anständiger Jude — jeder betroffene Jude hatte danach einen dummen und instinktiven Goy gefunden, der ihn für anständig hielt! —, man kenne sich schon seit Jahren — als wenn das ein Grund wäre, dem Juden eine Art Ehrengelbe zu geben —, und was derlei Unsinn mehr ist.

Die Juden sehen sich nun allmählich ganz auf sich selbst gestellt und versuchen jetzt, einen neuen Trick anzuwenden. Sie kennen doch den gutmütigen deutschen Michel in uns, der immer gerne bereit ist, für eine sentimentale Träne alles ihm angetane Unrecht zu vergessen: plötzlich hat man den Eindruck, als ob es unter den Berliner Juden nur noch putzige kleine Babies, die durch ihre kindliche Hilflosigkeit rühren sollen, oder gebrechliche alte Frauen gibt. Die Juden schicken ihre Mitleidgarde vor. Sie mögen damit einige harmlose Gemüter in momentane Verwirrung bringen, uns nicht. Wir wissen ganz genau, woran wir mit ihnen sind.

Schon ihretwegen müssen wir den Krieg gewinnen. Verlören wir ihn, so würden sich die harmlos tuenden jüdischen Biedermänner plötzlich in reißende Wölfe verwandeln. Sie würden sich auf unser Volk, auf unsere Frauen und Kinder stürzen, um an ihnen ein Rachewerk zu vollziehen, für das es in der Geschichte kein Beispiel gibt. So haben sie es ja in Bessarabien und in den baltischen Staaten gemacht, als hier der Bolschewismus Einzug hielt; und dort hatten weder die Völker noch die Regierungen ihnen irgendein Leid zugefügt. Wir können in unserem Kampf gegen das Judentum nicht mehr zurück — ganz abgesehen davon, daß wir das auch gar nicht wollen. Die Juden müssen von der deutschen Volksgemeinschaft abgesondert werden, denn sie gefährden unsere nationale Geschlossenheit.

Das ist ein elementares Gebot völkischer, nationaler und sozialer Hygiene. Sie werden niemals Ruhe geben. Sie würden, wenn sie es könnten, ein Volk nach dem anderen gegen uns in den Krieg hineinführen. Was gilt ihnen das damit verbundene Leid der Menschen, wenn sie nur die Welt unter ihre Geld- und Blutherrschaft zwingen! Die Juden sind eine parasitäre Rasse, die sich wie ein faulender Schimmel auf die Kulturen gesunder, aber instinkt-ärmer Völker legt. Dagegen gibt es nur ein wirksames Mittel: einen Schnitt machen und abstoßen.

Wie armselig nehmen sich vor diesem Weltproblem, das seit Jahrtausenden die Menschen beschäftigt, die stupiden, gedankenlos rührseligen Argumente einiger zurückgebliebener Judenfreunde aus! Sie würden wahrscheinlich Augen, Nase und Mund aufsperrn, wenn sie ihre lieben Juden sich einmal im Besitz der Macht betätigen sähen. Aber dann wäre es zu spät. Und deshalb ist es die Pflicht einer nationalen Führung, mit den ihr geeignet erscheinenden Mitteln dafür zu sorgen, daß dieser Zustand nie eintritt. Es gibt einen Unterschied zwischen Menschen und Menschen, genau wie es einen Unterschied zwischen Tieren und Tieren gibt. Wir kennen gute und böse Menschen, wie wir auch gute und böse Tiere kennen. Die Tatsache, daß der Jude noch unter uns lebt, ist kein Beweis dafür, daß er auch zu uns geholt, genau so wie der Floh ja auch nicht dadurch zum Haustier wird, daß er sich im Hause aufhält. Wenn Herr Bramsig oder Frau Knöterich beim Anblick einer alten Frau, die den Judenstern trägt, eine Regung von Mitleid empfinden, dann mögen sie gefälligst auch nicht vergessen, daß ein entfernter Neffe dieser alten Frau mit Namen Nathan Kaufman in New York sitzt und einen Plan vorbereitet hat, nach dem die deutsche Bevölkerung unter 60 Jahren sterilisiert werden soll, und daß der Sohn ihres entfernten Onkels als Kriegstreiber unter dem Namen Baruch oder Morgenthau oder

Untermayer hinter Mr. Roosevelt steht, um ihn in den Krieg hineinzuhetzen, und daß, wenn das gelänge, unter Umständen ein braver aber unwissender USA.-Soldat den einzigen Sohn von Herrn Bramsig oder von Frau Knöterich totschießt, alles zur höheren Ehre des Judentums, zu dem auch diese alte Frau gehört, sie mag noch so zerbrechlich und mitleiderregend tun.

Wenn wir Deutschen überhaupt einen verhängnisvollen Fehler in unserem Nationalcharakter aufweisen, dann ist es der einer allzu großen Vergeßlichkeit. Dieser Fehler zeugt zwar für unsere menschliche Anständigkeit und Großzügigkeit, nicht immer aber für unsere politische Einsicht und Klugheit. Wir halten alle Menschen für so gutmütig, wie wir selber sind. Die Franzosen drohen uns im Winter 1939/40 die Zerstückelung des Reiches an und daß wir mit unseren Familien vor ihren dampfenden Feldküchen Schlange stehen müßten, um einen Schlag warmes Essen zu bekommen. Unsere Heere werfen Frankreich in sechs Wochen nieder, und dann sieht man die deutschen Soldaten an den Landstraßen Brot und Wurst an die hungernden französischen Frauen und Kinder und Benzin an die Pariser Flüchtlinge verteilen, damit sie möglichst schnell wieder in ihre Hauptstadt zurückkommen, um dort wenigstens zum Teil erneut ihre Hetze gegen das Reich entfalten zu können.

So sind wir Deutschen nun mal. Unsere Nationaltugend ist unser Nationalfehler. Wir möchten wohl alle nicht anders sein, und wo unsere weltbekannte Michelhaftigkeit keinen schweren Schaden anrichtet, sei auch nichts dagegen gesagt. Aber schon Klopstock bat uns den guten Rat gegeben, nicht allzu gerecht zu sein; unsere Feinde dächten nicht edel genug, zu sehen, wie schön unser Fehler sei.

Wenn irgendwohin, dann paßt dieses Wort auf unser Verhältnis den Juden gegenüber. Hier ist Nachgiebigkeit nicht nur Schwäche, sondern Pflichtvergessenheit und ein Verbrechen gegen die Staatssicherheit obendrein. Denn die Juden sehnen ja nur eine Möglichkeit herbei, um uns unsere Tölpelhaftigkeit mit Blut und Terror zu belohnen. Dazu darf es niemals kommen. Und eine der wirksamsten Maßnahmen dagegen ist eine unerbittliche, kalte Härte gegen die. Verderber unseres Volkes, gegen die Anstifter dieses Krieges, gegen seine Nutznießer, wenn wir ihn verlorren, und deshalb notwendigerweise auch gegen seine Opfer, wenn wir ihn gewinnen.

Darum sei es noch einmal zu allem Überfluß gesagt:

**1. Die Juden sind unser Verderb.** Sie haben diesen Krieg angezettelt und herbeigeführt. Sie wollen mit ihm das Deutsche Reich und unser Volk vernichten. Dieser Plan muß zuschanden gemacht werden.

**2. Es gibt keinen Unterschied zwischen Juden und Juden.** Jeder Jude ist ein geschworener Feind des deutschen Volkes. Wenn er seine Feindschaft gegen uns nicht zeigt, so nur aus Feigheit und Schlaueit, nicht aber, weil er sie nicht im Herzen trüge.

**3. Jeder deutsche Soldat, der in diesem Kriege fällt, geht auf das Schuldkonto der Juden.** Sie haben ihn auf dem Gewissen, und sie müssen deshalb auch dafür bezahlen.

**4. Wenn einer den Judenstern trägt, so ist er damit als Volksfeind gekennzeichnet.** Wer mit ihm noch privaten Umgang pflegt, gehört zu ihm und muß gleich wie ein Jude gewertet und behandelt werden. Er verdient die Verachtung des ganzen Volkes, das er in seiner schwersten Zeit feige und gemein im Stich läßt, um sich auf die Seite seiner Hasser zu stellen.

**5. Die Juden genießen den Schutz des feindlichen Auslandes.** Es bedarf keines weiteren Beweises für ihre verderbliche Rolle in unserem Volk.

**6. Die Juden sind Sendboten des Feindes unter uns.** Wer sich zu ihnen stellt, läuft im Kriege zum Feinde über.

**7. Die Juden haben kein Recht, sich unter uns als gleichberechtigt aufzuspielen.** Wo sie auf der Straße, in Schlangen vor den Läden, auf den Verkehrsmitteln das Wort ergreifen wollen, sind sie zum Schweigen zu veranlassen, nicht nur, weil sie grundsätzlich Unrecht haben, sondern weil sie Juden sind und keine Stimme in der Gemeinde besitzen.

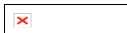
**8. Wenn die Juden Dir sentimental kommen, so wisse, daß das eine Spekulation auf Deine Vergeßlichkeit ist; zeige ihnen sofort, daß Du sie durchschaust, und strafe sie mit Verachtung.**

**9. Dem anständigen Feind gebührt nach der Niederlage unsere Großmut.** Aber der Jude ist kein anständiger Feind, er tut nur so.

**10. Die Juden sind schuld am Kriege.** Sie erleiden durch die Behandlung, die wir ihnen angedeihen lassen, kein Unrecht. Sie haben sie mehr als verdient.

Mit ihnen endgültig fertig zu werden, ist Sache der Regierung. Keiner hat das Recht, auf eigene Faust zu handeln, aber jeder die Pflicht, die Maßnahmen des Staates gegen die Juden zu würdigen, sie jedermann gegenüber zu vertreten und sich durch keine Tricks und Winkelzüge der Juden in seiner klaren Erkenntnis über ihre Gefährlichkeit irremachen zu lassen.

Das verlangt die Sicherheit des Staates von uns allen.



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## JUDEA DECLARES WAR ON GERMANY

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"Daily Express" Special Political Correspondent.  
A.L. Israel is uniting in wrath against the Nazi enslavement on the Jews in Germany.  
Adolf Hitler, swept into power by an appeal to elemental patriotism, is making history of a kind he least expected. Thinking to unite only the German nation to raise consciousness he has raised the whole Jewish people to a better self-consciousness.  
The significance of the event is that it is the first time that has called forth the Jews of all countries to unite in Jewish solidarity.  
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**BRIGHT SPOT IN A  
BLACK TOWN**

THE "Daily Express" has sent a special representative on a mission. He is touring the north in search of highways. In his tour he is going to tell the towns about all classes of wages, high and low. He is going to show how low wages reduce the morale of the community. He is going to show how courageous spending results favourably throughout the community. In his first dispatch it is revealed that the steel industry's

The Fourth British Steam Coal Company of South Wales increased its profits by £100,000 last year.  
Mr. E. E. Jones, the chairman and managing director, told shareholders at yesterday's annual meeting that this had not been achieved by a policy of mere reductions.  
He said he revealed that the earnings of their employees were higher than the average of the coal field.

**New "Sweep"  
Bill In  
The Dail**  
**MR. DE VALERA  
AND STATE  
CONTROL**  
**SECRET MEASURE**

"Daily Express" Special Correspondent.  
**DUBLIN, Thursday.**  
While Mr. Jack O'Shea, the official announcer of the Irish Free State, was dividing the remnants of the latest Irish lottery prize fund between lucky ticket-holders in the Plaza Ballroom to-day I was listening to an

**MR. MacDONALD EXPLAINS  
HIS TOUR**  
**"PEACE CAN BE KEPT IN  
EUROPE"**

**MR. RAMSAY MACDONALD** faced a crowded House of Commons yesterday afternoon when he spoke about his visits to Paris, Geneva, and Rome, and his talks with Signor Mussolini.

The German, French, Italian, Polish, and Belgian Ambassadors were among a crowd of diplomatic representatives in their special gallery, and Mr. Bruce, of Australia, and other representatives of the Dominions also listened.  
Mr. MacDonald, who was greeted with cheers, said:  
"I take the earliest available opportunity to inform the House regarding what happened while the Foreign Secretary and myself were at Geneva and Rome."  
"We were asked by our colleagues here to go to Geneva, first, to check up on the situation, and then to go to Rome, to see the Italian Government."  
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#### LATE NEWS



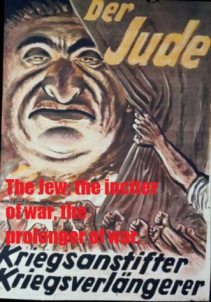
**LABOUR LEADER  
BEREAVED**

"Behind  
the enemy  
powers: the Jew"

Hinter den  
Feindmächten:

*der Jude*





# *Der Jude*

**The Jew: the inciter  
of war, the  
prolonger of war.**

**Kriegsanstifter  
Kriegsverlängerer**



## Der Krieg und die Juden

9. Mai 1943

Es ist erstaunlich, mit welcher Naivität, um nicht zu sagen Ahnungslosigkeit heute noch im vierten Jahre dieses gigantischen Ringens gewisse Kreise in Europa der Judenfrage gegenüberstehen. Sie wollen und wollen nicht einsehen, daß dieser Krieg ein Krieg der jüdischen Rasse und ihrer Hilfsvölker gegen die arische Menschheit sowie gegen die abendländische Kultur und Zivilisation ist, daß deshalb auch in ihm alles, was uns Deutschen und Europäern als Verfechtern eines Prinzips der gesitteten Weltordnung lieb und teuer ist, auf dem Spiele steht. Besagte Kreise sind allzu leicht geneigt, in der Judenfrage eine solche der Humanität zu sehen. Sie beurteilen sie deshalb mehr nach augenblicksbedingten Gefühlsregungen als nach den Erkenntnissen und Einsichten einer klaren und kühlen Vernunft. Dabei steht außer jedem Zweifel, daß, wenn wir in der Lösung der Judenfrage vor allem jetzt im Verlaufe dieses Krieges auch nur die geringste Schwäche zeigten, wir damit unter Umständen die schwerste Gefahr über unser Volk und Reich und ganz Europa hereinführen würden. Das Judentum hat diesen Krieg gewollt. Wohin man im Feindlager schaut, sei es auf der plutokratischen, sei es auf der bolschewistischen Seite, sieht man hinter den im Vordergrund stehenden Exponenten der gegnerischen Kriegführung die Juden als Inspiratoren, Hetzer und Einpeitscher stehen. Sie organisieren die feindliche Kriegswirtschaft, sie entwerfen die den Achsenmächten zugedachten Vernichtungs- und Ausrottungsprogramme, aus ihren Reihen rekrutieren sich in England und USA. die blutschäumenden und rachegierigen Agitatoren und politischen Amokläufer und in der Sowjetunion die terroristischen GPU.-Kommissare. Damit bilden sie überhaupt den Kitt, der die feindliche Koalition zusammenhält. Sie sehen im nationalsozialistischen Reich eine Macht, die ihnen und ihrem Weltherrschaftsstreben nicht nur militärisch, sondern auch geistig gewachsen ist. Daher ihre Wut und ihr abgrundtiefer Haß. Man glaube nicht, daß die alttestamentarischen Racheausbrüche, mit denen sie ihre Zeitungen und Rundfunksendungen ausfüllen, bloße politische Literatur darstellten. Sie würden sie bis zum letzten Punkte verwirklichen, wenn sie die Macht dazu besäßen. Es ist deshalb ein Gebot der Staatssicherheit, daß wir im eigenen Lande die Maßnahmen treffen, die irgendwie geeignet erscheinen, die kämpfende deutsche Volksgemeinschaft gegen diese Gefahr abzusichern. Das mag hier und da zu schwerwiegenden Entscheidungen führen, aber das ist alles unerheblich dieser Gefahr gegenüber. Denn dieser Krieg ist ein Rassenkrieg. Er ist vom Judentum ausgegangen und verfolgt in seinem Sinne und nach seinem Plan kein anderes Ziel als die Vernichtung und Ausrottung unseres Volkes. Wir stehen dem Judentum noch als einziges Hindernis gegenüber auf seinem Wege zur Weltherrschaft. Würden die Achsenmächte den Kampf verlieren, dann gäbe es keinen Damm mehr, der Europa vor der jüdisch-bolschewistischen Überflutung retten könnte. Es mag merkwürdig erscheinen, daß eine zahlenmäßig so begrenzte

Minderheit eine so ungeheure Macht ausüben und damit eine so tödliche Gefahr darstellen kann. Aber trotzdem ist dem so. Das internationale Judentum bedient sich in der Verfolgung seiner Welteroberungspläne bestimmter krimineller Praktiken, denen unaufgeklärte Völker nicht gewachsen sind. Das ist ja auch im privaten Leben so. Die Juden kommen nicht deshalb überall zu so bemerkenswerten wirtschaftlichen Erfolgen, weil sie klüger sind als die Nichtjuden, sondern weil sie nach einem anderen Moralkodex operieren. Darum auch zeigen sie immer das Bestreben, ihr System so lange wie möglich zu verschleiern, bis es schließlich für die betroffenen Völker zur Abwehr zu spät ist. Sie können ihre Herrschaft dann meistens nur noch durch eine Revolution abschütteln. Wie mühevoll und schwer das im allgemeinen ist, davon wissen wir ein Lied zu singen. Aus allen Feindstaaten dringen immer wieder Nachrichten an unser Ohr, daß dort der Antisemitismus rapide im Wachsen sei. Die Vorwürfe, die hier wie da den Juden gemacht werden, sind bekannt; ihr Auftreten hat auch bei uns zuerst solche und ähnliche Erscheinungen gezeitigt. Man kann nicht sagen, daß der Antisemitismus in den Feindstaaten eine Sache der antisemitischen Propaganda sei, denn diese ist auf Betreiben des Judentums bei ihnen sehr streng, in der Sowjetunion sogar unter Androhung der Todesstrafe, verboten. Obschon das Judentum gegen den wachsenden Antisemitismus in der Feindwelt alle Minen springen läßt – allein das Wort Jude ist beispielsweise in den sonst so geschwätzigen englischen und USA.-Zeitungen, von den bolschewistischen ganz zu schweigen, kaum zu entdecken –, nimmt die judenfeindliche Stimmung in der gegnerischen Öffentlichkeit ständig zu. Man kann hier also von einer ganz natürlichen Reaktion der betroffenen Völker gegen die jüdische Gefahr sprechen, und es hilft den Juden auf die Dauer gar nichts, wenn sie in Parlament und Presse für eine schärfere Gesetzgebung gegen den Antisemitismus plädieren und hohe und höchste weltliche und geistliche Würdenträger, unter ihnen, wie sich versteht, an erster Stelle den Erzbischof von Canterbury, bemühen, damit sie für die angeblich ganz zu Unrecht verfolgten armen Juden ein gutes Wort einlegen. Das haben sie vor 1933 auch bei uns getan, und trotzdem kam die nationalsozialistische Revolution. Kein prophetisches Wort des Führers bewahrheitet sich mit einer so unheimlichen Sicherheit und Zwangsläufigkeit wie, daß, wenn das Judentum es fertigbringen werde, einen zweiten Weltkrieg zu provozieren, dieser nicht zur Vernichtung der arischen Menschheit, sondern zur Auslöschung der jüdischen Rasse führen werde. Dieser Prozeß ist von einer weltgeschichtlichen Bedeutung, und da er vermutlich unabsehbare Folgen nach sich ziehen wird, hat er auch seine Zeit nötig. Aber aufzuhalten ist er nicht mehr. Es kommt jetzt nur darauf an, ihn in die richtigen Kanäle zu leiten und vor allem dem Judentum, das sich, wie man sich denken kann, verzweifelt seiner Haut wehrt, die Waffe der öffentlichen Täuschung aus der Hand zu schlagen. Man kann heute schon bemerken, wie die Juden bei Näherrücken der ihnen drohenden Katastrophe langsam im Hintergrund zu

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Menschheit, sondern zur Auslöschung der jüdischen Rasse führen werde. Dieser Prozeß ist von einer weltgeschichtlichen Bedeutung, und da er vermutlich unabsehbare Folgen nach sich ziehen wird, hat er auch seine Zeit nötig. Aber aufzuhalten ist er nicht mehr. Es kommt jetzt nur darauf an, ihn in die richtigen Kanäle zu leiten und vor allem dem Judentum, das sich, wie man sich denken kann, verzweifelt seiner Haut wehrt, die Waffe der öffentlichen Täuschung aus der Hand zu schlagen. Man kann heute schon bemerken, wie die Juden bei Näherrücken der ihnen drohenden Katastrophe langsam im Hintergrund zu



verschwinden versuchen. Sie schicken statt dessen ihre Reklamegojim vor. Es wird nicht lange mehr dauern, dann wollen sie es nicht gewesen sein und waschen ihre Hände in Unschuld. Aber da wir, wie man uns zugeben wird, auf diesem Gebiet einige Erfahrung besitzen, werden wir schon dafür zu sorgen wissen, daß ihnen das nicht gelingt. Die Juden werden sich für ihre zahllosen Verbrechen am Glück und am Frieden der Menschheit zu verantworten haben, und es wird sie gewiß eines Tages in der ganzen Welt die Strafe ereilen, die sie heute schon in Deutschland erleiden. Wir sprechen in dieser Frage ohne jedes Ressentiment. Die Zeit ist zu ernst, um naive Rachepläne zu spinnen. Es handelt sich hier um ein Weltproblem erster Ordnung, das von der heute lebenden Generation gelöst werden kann und auch gelöst werden muß. Hier haben sentimentale Erwägungen keinen Platz. Wir stehen im Judentum der Verkörperung des allgemeinen Weltverfalls gegenüber. Entweder brechen wir diese Gefahr, oder die Völker werden unter ihr zerbrechen. Es soll uns auch niemand entgegenhalten, dem Sieger gezieme Großmut. Vorläufig sind wir in dieser Frage nur Sieger im eigenen Lande. Der Sieg zu Hause aber hat uns erst recht den infernalischen Haß des Weltjudentums eingetragen, als dessen Vorposten sich die Juden bei uns auch heute noch fühlen. Sie wollen die Niederlage der Achsenmächte, da sie sich davon allein die Wiederherstellung ihrer alten Vorrechte versprechen können. Was liegt näher, als daß wir uns der damit drohenden Gefahr entledigen, d. h. uns zuerst einmal den Rücken frei machen, damit wir den Kampf nach außen um so energischer und vorbehaltloser fortsetzen können? Man hat dem Judentum gegenüber immer nur die Wahl, ihm entweder die Macht abzutreten oder sie ihm ganz und gar streitig zu machen. Wir gehen den zweiten Weg. Und wie unsere Gegner jenen bedingungslos einschlagen, so wir ebenso bedingungslos diesen. Die Zukunft wird erweisen, wer gut dabei fährt. Jedenfalls scheint die Entwicklung bisher mehr uns als unseren Feinden recht geben zu wollen. Nicht die Judenfreundschaft, sondern die Judenfeindschaft ist überall im Wachsen. Am Ende dieses Krieges wird nach unserer festen Überzeugung dem Judentum eine über die jüdische Frage vollauf aufgeklärte Menschheit gegenüberstehen.

Kürzlich brachte eine große Londoner Zeitung, die unter rein jüdischer Führung steht, ihre Verwunderung über den im Lande in erschreckendem Umfange zunehmenden Antisemitismus zum Ausdruck und ertete dafür eine Flut von Zuschriften, von denen, wie sie selbst zugeben mußte, nur ein verschwindender Teil für die Juden Partei ergriff. Die prosemitischen Zuschriften waren, wie die Zeitung nicht eigens hinzufügte, offenbar von Juden selbst geschrieben. Die übrigen aber ergingen sich in schärfsten Anklagen gegen das Judentum, und das Blatt war unter dem Druck der Leserschaft sogar gezwungen, einige davon zu veröffentlichen. Sie enthielten an massiven Anrempelungen alles das, was man sich nur wünschen konnte. Wenn auch diese Art von Antisemitismus noch in keiner Weise rassistisch begründet ist und in den völkischen Erkenntnissen noch vollkommen im

Dunkel tappt, so darf man dabei doch mit einer gewissen Befriedigung feststellen, daß der gesunde Volksinstinkt sich auch in den Feindländern zu melden beginnt. Denn in den Vereinigten Staaten ist es nicht viel anders als in

England. Eine der besagten Zuschriften forderte das Blatt, das hier offenbar ein etwas zu heißes Eisen angefaßt hatte, auf, doch seine Rechercheure in die Straßen- und Eisenbahnen zu schicken; dort könnten sie über die Juden aus dem Publikum haufenweise Meinungen hören, die mehr als nur ironische Abweisung verdienten.

So fängt es gewöhnlich an. Und die Juden reagieren denn auch in England auf diese Tatsache in derselben Weise, in der sie anderswo darauf zu reagieren pflegen. Zuerst spielen sie die gekränkte und gänzlich zu Unrecht verfolgte Unschuld, während ihre Rabbiner sie in den Synagogen ermahnen, sich in der Öffentlichkeit größerer Zurückhaltung zu befleißigen, da ihr provozierendes Benehmen Ärgernis erzeuge. Dann mieten sie sich einige angesehene, aber käufliche Subjekte aus der Gesellschaft, der Wirtschaft oder dem religiösen Leben, die für sie Partei ergreifen müssen. Ihr gut bezahlter Auftrag besteht darin, den Antisemitismus als Kulturschande anzuprangern, ihn als Propagandawaffe des Feindes zu diskreditieren und eine schärfere Gesetzgebung gegen ihn zu fordern. Die armen Juden weinen in der Öffentlichkeit herum, was ihre Vertreter alles an Verdiensten um das Land aufzuweisen haben, wie redliche und patriotische Staatsbürger sie seit je gewesen seien und auch fürderhin zu bleiben beabsichtigten, wie angesehene Ämter sie in der Öffentlichkeit bekleideten, kurz und gut, der harmlose Zeitgenosse wird durch einen Schwall von Worten zu der Überzeugung gebracht, er werde sich wohl versehen haben müssen, als er bei jedem groß angelegten Verbrechen im politischen oder wirtschaftlichen Leben des Landes immer Juden als Hauptbeteiligte entdeckte. Sehr bald findet sich dann auch ein hoher Kirchenfürst, der bereit ist, gegen den angeblich christentumsfeindlichen Antisemitismus den Bannfluch zu schleudern, und am Ende sind nicht die Juden, sondern ihre Feinde an allem nationalen Unglück schuld. Und so fängt das muntere Spiel wieder von vorne an.

Man wird zugeben müssen, daß es sich hier um ein äußerst raffiniertes Täuschungsmanöver handelt und daß es schon einiger Intelligenz oder eines sehr gesunden Instinkts bedarf, um den Juden hinter ihre Schliche zu kommen. Aber auch hier geht der Krug so lange zum Brunnen, bis er bricht. Der Angriff des internationalen Judentums gegen die Kultur und gesittete Ordnung der Völker ist zwar sehr schlau angelegt, aber nicht schlau genug, als daß er nicht durchkreuzt werden könnte. Man muß den Juden nur auf den Fersen bleiben und darf ihnen nicht erlauben, dann, wenn es für sie anfängt brenzlich zu werden, zu echauffieren. Sie beherrschen nämlich geradezu virtuos die Kunst, sich blitzschnell zu verwandeln. Sie können in tausenderlei Gestalt auftreten und sind doch immer dieselben. Hat man sie geduckt, so spielen sie die verfolgte Unschuld und schicken ihre Mitleidsgarde vor, die um Erbarmen bittet. Aber man

braucht ihnen nur den kleinen Finger zu reichen, dann hacken sie einem gleich die ganze Hand ab. Also müssen sie in der Furcht des Herrn gehalten werden.

Wir wissen ganz genau, daß sie uns aus tiefster Seele hassen. Aber wir fühlen uns in diesem Haß außerordentlich wohl. Es gibt kein Leid, das sie uns nicht zufügen würden, wenn sie die Macht dazu besäßen. Darum darf man ihnen auch nicht einmal einen Schein von Macht geben. Mehr noch: es ist unsere Pflicht, aus der Kraft unserer tieferen Erkenntnis heraus die Welt über ihr Wesen und Unwesen aufzuklären, ihre unheilvolle Rolle besonders beim Ursprung und bei der Durchführung dieses Krieges immer wieder aufs neue unter Beweis zu stellen, sie unentwegt anzugreifen, sie erbarmungslos der Verbrechen anzuklagen, deren sie sich schuldig gemacht haben, bis die Völker anfangen aufzuwachen. Das mag lange dauern, aber es lohnt sich. Wir bringen damit nämlich den gefährlichsten Feind zur Strecke, der jemals Leben, Freiheit und Würde der Menschheit bedroht hat.

Da kann es keine Gnade geben. Mitleid haben wir nur mit den ungezählten Millionen Menschen in unserem eigenen und in den anderen europäischen Völkern, die dem Haß und Vernichtungswillen dieser teuflischen Rasse wehrlos ausgeliefert wären, wenn wir hier schwach würden und am Ende in diesem Kampf versagten. Gerade der Bildungsphilister, der heute noch am ehesten geneigt ist, die Juden in Schutz zu nehmen, würde ihr erstes Opfer sein.

Darum ist hier Wachsamkeit für alle am Platze. Wir müssen auf der Hut sein, denn der internationale Weltfeind geht mit größtem Raffinement zu Werke. Er ahnt aus einem dunklen Schuldbewußtsein heraus, daß dieser Krieg, den er so frivol angezettelt hat, um damit den letzten Schritt zur Weltherrschaft zu tun, in seinem Verlauf ein Krieg um seine rassische Existenz geworden ist. Verzweifelt versucht er, den jetzt zwangsläufig gewordenen Ablauf der Dinge aufzuhalten. Es wird ihm nichts nützen. Wir treiben ihn schon weiter. An seinem Ende wird die Verwirklichung der Prophezeiung des Führers stehen, über die das Weltjudentum 1939, als sie gemacht wurde, nur gelacht hat. Auch in Deutschland haben die Juden gelacht, als wir zum ersten Mal gegen sie auftraten. Das Lachen ist ihnen unterdes gründlich vergangen. Sie haben daraufhin gegen uns den Krieg gewählt. Aber er ist im Begriff, ein Krieg gegen sie selbst zu werden. Als sie gegen das deutsche Volk den Plan einer totalen Vernichtung faßten, unterschrieben sie damit ihr eigenes Todesurteil.

Auch hier wird die Weltgeschichte das Weltgericht sein.

Wochenzeitung 'Das Reich' Berlin 21. Januar 1945

## Die Urheber des Unglücks der Welt

Von Reichsminister Dr. Goebbels

Man könnte diesen Krieg überhaupt nicht begreifen, wenn man sich nicht immer wieder vor Augen hielte, daß hinter all dem widernatürlichen Treiben, mit dem unsere vereinten Feinde die Welt zu betrügen und die Menschheit hinters Licht zu führen versuchen, das internationale Judentum als Motor steht. Es bildet sozusagen den Kitt, der gegnerischen Koalition trotz ihrer klaffenden ideologischen und interessenmäßigen Gegensätze fest zusammenhält. Der Kapitalismus sowohl wie der Bolschewismus entspringen derselben jüdischen Wurzel, sind verschiedene Zweige am gleichen Baum und tragen am Ende auch die gleichen Früchte. Das internationale Judentum bedient sich ihrer auf nur in der Methodik unterschiedliche Weise, um die Völker zu unterdrücken und in seiner Botmäßigkeit zu halten. Wie weit sein Einfluß in der öffentlichen Meinung aller Feind- und auch neutralen Länder reicht, das kann man unschwer aus der Tatsache schließen, daß es überall dort in Zeitungen, Reden und Rundfunksendungen nicht einmal beim Namen genannt werden darf. In der Sowjetunion gibt es ein Gesetz, nachdem der Antisemitismus, d.h. auf gut Deutsch die Aufklärung der Öffentlichkeit über die Judenfrage, mit dem Tode bestraft wird. Es überrascht den Kenner dieser Dinge in keiner Weise, daß ein maßgeblicher Vertreter des Kreml zu Neujahr erklärte, die Sowjetunion werde nicht ruhen, bis dieses Gesetz in der ganzen Welt Gültigkeit erlangt haben werde. Mit anderen Worten: es ist das ausgesprochene Feindziel dieses Krieges, die totale Herrschaft des Judentums über die Völker der Erde unter gerichtlichen Schutz zu stellen und schon die Diskussion dieses schmachvollen Versuchs mit der Todesstrafe zu bedrohen.

In den plutokratischen Ländern ist es nicht viel anders. Dort wird der Kampf gegen das freche Usurpatorentum der jüdischen Rasse zwar nicht mit dem Tode durch den Henker, aber mit dem Tode durch geschäftlichen und gesellschaftlichen Boykott und durch einen geistigen Terror bestraft, der im Endeffekt auf dasselbe hinausläuft. Die Stalin, Churchill und Roosevelt sind durch das Judentum gemacht worden. Sie erfreuen sich seiner uneingeschränkten Unterstützung und gewähren ihm dafür ihren uneingeschränkten Schutz. Niemals würde man in einer ihrer Reden, in denen sie sich als aufrechte und zivilcouragierte Männer aufspielen, auch nur ein Wort gegen die Juden vernehmen, obwohl diese sich zumal im Kriege den schwelenden Haß ihrer Völker, und zwar mit vollem Recht, zugezogen haben. Das Judentum ist in den Feindländern tabu. Es steht dort außerhalb aller gesetzlichen Ordnung und wird damit der Tyrann seines jeweiligen Gastvolkes. Während die feindlichen Soldaten an den Fronten kämpfen, bluten und sterben, schlagen die Juden an den Börsen und auf den schwarzen Märkten aus ihrem Opfer bare Münze. Wagt ein aufrechter Mann dagegen aufzutreten und die Juden ihrer Verbrechen anzuklagen, dann wird er von ihrer Presse verhöhnt und angespien, unter ihrem Druck aus seinem Amt gejagt oder sonstwie brotlos gemacht und der öffentlichen Verachtung preisgegeben. Aber auch das genügt den Juden offenbar noch nicht. Sie wollen in der ganzen Welt einen Zustand erreichen, der in der Sowjetunion schon gesetzlich festgelegt ist: dem

Judentum die volle Macht und dazu die volle Straffreiheit und wer sich dagegen auflehnt oder auch nur darüber debattiert, bekommt den Genickschuß oder das Fallbeil in den Nacken. Es gibt keine schlimmere Tyrannei als diese. Hier ist die offene und geheime Schmach, die das Judentum den zur Freiheit bestimmten Völkern antut, auf die Spitze getrieben.

Wir haben das alles längst hinter uns. Und doch droht es uns noch einmal als ferne Gefahr. Wir haben zwar die Macht der Juden im Reich völlig gebrochen; aber sie finden sich damit nicht ab. Sie haben nicht geruht, bis sie die ganze Welt gegen uns mobilisiert hatten. Da sie Deutschland nicht mehr von innen erobern können, wollen sie es nun von außen versuchen. Jeder russische, englische und amerikanische Soldat ist ein Söldner dieser Weltverschwörung einer parasitären Rasse. Wie könnte man in der jetzigen Kriegslage noch glauben, daß sie an den Fronten für die nationalen Interessen ihrer Länder kämpften und fielen! Die Völker wollen einen anständigen Frieden; aber die Juden sind dagegen. Sie wissen daß das Ende des Krieges gleichbedeutend ist mit der aufdämmernden Erkenntnis der Menschheit über die unheilvolle Rolle, die das internationale Judentum bei der Vorbereitung und Durchführung dieses Krieges gespielt hat. Sie fürchten ihre Demaskierung, die ja auch unvermeidlich geworden ist und einmal mit der Gesetzmäßigkeit kommen wird, mit der der Tag der Nacht folgt. Daher ihre rasenden Haßausbrüche gegen uns, die nur Ausgeburten ihrer Angst und ihrer Minderwertigkeitsgefühle sind. Sie überschlagen sich vor Übereifer und machen sich dadurch erst recht verdächtig. Es wird dem internationalen Judentum nicht gelingen, diesen Krieg zu seinen Gunsten zu wenden. Dazu sind die Dinge schon zu weit fortgeschritten. Es wird die Stunde kommen, in der das Erwachen alle Völker der Erde erfassen wird, und die Juden werden seine Opfer sein. Auch hier geht der Krug so lange zum Brunnen bis er bricht.

Es entspricht einer alten, oft angewandten Methode des internationalen Judentums, die Aufklärung und Erkenntnis über sein schmarotzerhaftes Wesen und Treiben als Kulturschande zu diskreditieren und dabei auf die Bildungseinfalt jener Menschen zu spekulieren, die leicht dahin neigen, Ursache mit Wirkung zu verwechseln. Die Juden verstehen sich meisterhaft auf die Behandlung der öffentlichen Meinung, die sie durch über die ganze Welt reichenden Nachrichtenbüros und Pressekonzerne beherrschen. Eine freie Publizistik gehört in den feindlichen Ländern zu den bemitleidenswerten Illusionen, mit denen die Völker dumm gemacht werden. Wenn die gegnerische Publizistik so frei ist, wie sie zu sein vorgibt, dann soll sie doch einmal in aller Offenheit, unseretwegen positiv oder negativ, zur Judenfrage Stellung nehmen. Sie wird das nicht tun, weil sie es nicht kann und nicht darf. Die Juden lieben es zwar, alle und jeden höhnisch zu kritisieren, nur nicht sich selbst, obschon sie, wie jedermann zugeben wird, der öffentlichen Kritik am bedüftigsten wären. Hier endet die sogenannte Freiheit der Presse in den Feindländern. Hier müssen Zeitungen, Parlamente, Staatsmänner und Kirchenfürsten schweigen. Hier wird Verbrechen und Laster, Gemeinheit und Korruption mit dem Schleier der Liebe zugedeckt. Die Juden regieren in den Feindländern die öffentliche Meinung uneingeschränkt, und wer das tut, der ist damit auch Herr über das gesamte öffentliche Leben. Bedauernswert sind nur die Völker, die sich das gefallen lassen müssen. Die Juden reden ihnen ein,

daß das deutsche Volk rückständig sei. Unsere angebliche Rückschrittlichkeit ist in Wirklichkeit unser Fortschritt. Er besteht darin, daß wir die Juden als nationale und internationale Gefahr erkannt und aus dieser Erkenntnis auch die zwingenden Folgerungen gezogen haben. Diese deutsche Erkenntnis wird am Ende dieses Krieges eine Welterkenntnis werden. Wir halten es für unsere vornehmste Aufgabe, mit allen Kräften dafür zu sorgen.

Die Menschheit würde in ewige Finsternis versinken und wieder in ein primitives und stumpfes Urzeitalter zurückfallen, wenn die Juden diesen Krieg gewannen. Sie sind die Inkarnation jenes zerstörerischen Triebes, der sich in diesen furchtbaren Jahren in der feindlichen Kriegsführung gegen alles austobt, was wir als edel, schön und erhaltenswert ansehen. Schon deshalb hassen die Juden es. Sie verabscheuen unsere Kultur und Bildung, da sie sie als weit über ihrem nomadischen Weltbild stehend empfinden. Sie fürchten unseren wirtschaftlichen und sozialen Hochstand, weil er ihrem parasitären Treiben keine Bewegungsfreiheit mehr bietet. Sie sind Feinde unserer inneren Ordnung, die ihre anarchischen Tendenzen ausgeschieden hat. Deutschland ist der erste gänzlich judenfreie Staat der Welt. Darauf ist in der Hauptsache sein politisches und wirtschaftliches Gleichgewicht zurückzuführen. Da es den Juden infolge ihrer Ausmerzungen aus dem deutschen Volkskörper nicht mehr möglich ist, dieses Gleichgewicht im Inneren zum Wanken zu bringen, führen sie die von ihnen verführten Völker zum Kampf dagegen von außen an. Es kann ihnen nur recht sein und liegt durchaus in ihrem Plan, daß Europa in diesem Ringen einen Großteil der Kulturwerte verliert, an deren Schaffung das Judentum nicht nur keinen Anteil hatte, die es auch nicht versteht und deshalb aus einem dumpfen Rasseninstinkt, der ihm sagt, daß diese Höhe menschlich-schöpferischer Leistung für es selbst ewig unerreichbar sein wird, heute mit seinem Haß verfolgt. Der Tag wird nicht ferne sein, an dem die Völker Europas, ja der ganzen Welt in den Ruf ausbrechen: Die Juden sind Schuld an all diesem Unglück! Sie müssen deshalb zur Rechenschaft gezogen werden, und zwar bald und gründlich!

Auch für diesen Fall hält das internationale Judentum schon sein Alibi bereit. Es wird wie ehemals bei der großen Abrechnung in Deutschland versuchen, seine Unschuldsmiene aufzusetzen und zu behaupten, man brauche einen Sündenbock und habe ihn eben in ihm gefunden. Das aber wird ihm dann nichts mehr helfen, wie es ihm auch bei der nationalsozialistischen Revolution nichts geholfen hat. Die Beweise für seine geschichtliche Schuld im Großen wie im Kleinen liegen so offen zutage, daß sie auch mit der abgefeimtesten Lügenhaftigkeit und Heuchelei nicht mehr geleugnet werden können.

Wer treibt die Russen, Engländer und Amerikaner ins Feuer und opfert Hekatomben fremder Menschenleben in einem aussichtslosen Kampf gegen das deutsche Volk? Die Juden! Sie stimmen in ihren Zeitungen und Rundfunksendungen ihre Kriegsgesänge an, während die von ihnen verführten Völker auf die Schlachtbank geführt werden. Wer erfindet jeden Tag neue Haß- und Vernichtungsprogramme gegen uns und macht damit diesen Krieg zu einem schaurigen Akt grausamer Selbstzerfleischung und Selbstvernichtung des europäischen Lebens, seiner Wirtschaft, Bildung und Kultur? Die Juden. Wer hat das widerwärtige Konkubinat zwischen England und den USA einerseits und dem Bolschewismus andererseits

erfunden, zustandegebracht und wacht eifersüchtig über seine Aufrechterhaltung? Wer begründet es auch in den perversesten politischen Situationen mit einer zynischen Scheinheiligkeit und nur aus schlotternder Angst, daß ein neuer Weg die Völker zum Erkennen der wahren Hintergründe dieser furchtbaren Menschheitstragödie bringen könnte? Die Juden, nur die Juden! Sie heißen Morgenthau und Lehmann und stehen als sogenannter Gehirntrust hinter Roosevelt, sie heißen Melchett und Sassoon und fungieren als Geld- und Auftraggeber Churchills, sie heißen Kaganowitsch und Ehrenburg und sind die Schrittmacher und geistigen Wortführer Stalins. Wohin ihr faßt, ihr werdet Juden fassen. Sie marschieren als politische Kommissare hinter der Roten Armee und organisieren in den von den Sowjets eroberten Gebieten Mord und Terror; sie sitzen in der Pariser und Brüsseler Etappe, in Rom und Athen und schneiden aus der Haut der in ihre Gewalt gefallenen unglücklichen Völker Riemen.

Das ist die Wahrheit. Sie kann nicht mehr geleugnet werden, schon deshalb nicht, weil die Juden in ihrem Macht- und Siegesrausch ihre früher so peinlich genau eingehaltene Reserve verlassen haben und nun im Scheinwerferlicht der öffentlichen Beobachtung stehen. Sie auferlegen sich keinerlei Zwang mehr, offensichtlich in dem Glauben, daß sie es nicht mehr nötig hätten, da ihre Stunde gekommen sei. Und hier setzt ihr Fehler ein, den sie immer noch begangen haben, wenn sie sich nahe vor der Erreichung ihres großen Zieles der anonymen Weltherrschaft wähnten. Jedesmal in der Geschichte der Völker, wenn dieser tragische Fall eintrat, sorgte auch eine gütige Vorsehung dafür, daß die Juden selbst zum Totengräber ihrer eigenen Hoffnungen wurden. Sie haben dann die lebensstüchtigen Völker nicht vernichtet, sondern sie nur durch den Stachel ihres parasitären Wirkens zur Erkenntnis der ihnen drohenden Gefahr und zu ihrer Ueberwindung durch höchste Aufopferung gebracht. Sie werden damit immer in einem gewissen Stadium der Dinge zu jener Kraft, die stets das Böse will und doch das Gute schafft. So wird es auch hier sein.

Es zeugt für den gesunden Lebensinstinkt des deutschen Volkes, daß es als erstes der Erde diese Gefahr erkannt und aus seinem Organismus ausgeschieden hat. Es ist damit zum Träger eines Weltkampfes geworden, in dem zweifellos die Entscheidung über Schicksal und Zukunft des internationalen Judentums fallen wird. Mit äußerster Gelassenheit beobachten wir die sich in einem wilden Furioso überschlagenden alttestamentarischen Haß- und Racheausbrüche der Juden in aller Welt gegen uns. Sie sind uns nur ein Beweis mehr dafür, daß wir uns auf dem richtigen Weg befinden. Sie können uns nicht aus der Ruhe bringen. Mit souveräner Verachtung schauen wir auf sie herab und erinnern uns nur zu genau der Tatsache, daß diese Haß- und Racheausbrüche gegen uns auch in Deutschland an der Tagesordnung waren bis zu jenem für das internationale Judentum so verhängnisvollen 30. Januar 1933, an dem die Weltrevolution gegen die dem deutschen sowie allen anderen Völkern drohende Judengefahr begann.

Sie wird nicht zur Ruhe kommen, bis sie ihr Ziel erreicht hat. Die Wahrheit kann weder durch Lüge noch durch Gewalt aufgehalten werden. Sie wird sich durchpauken, auch in diesem Falle. Die Juden werden am Ende dieses Krieges ihr Cannä erleben. Nicht Europa, sie selbst werden

untergehen. Sie mögen heute über diese Prophezeiung lachen; aber sie haben schon so oft gelacht, und fast ebenso oft ist ihnen früher oder später das Lachen gründlich vergangen. Wir wissen nicht nur genau, was wir wollen, sondern ebenso genau auch, was wir nicht wollen. Wenn den verführten Völkern der Erde heute noch die Erkenntnis über das, was notwendig ist, fehlt, so werden wir sie ihnen bringen. Wie wollen die Juden das auf die Dauer verhindern? Sie glauben, ihre Macht auf sicherem Fundament aufgebaut zu haben; aber sie steht nur auf tönernen Füßen. Ein harter Stoß dagegen, und sie sinkt in sich zusammen und wird die Urheber des Unglücks der Welt unter ihren Trümmern begraben.



## Mimikry

20. Juli 1941

Die Juden sind bekannt dafür, daß sie es meisterhaft verstehen, sich der jeweiligen

Umgebung anzupassen, ohne dabei ihr Wesen zu verlieren. Sie treiben Mimikry. Sie haben

einen natürlichen Instinkt für Gefahren, die ihnen drohen und ihr Selbsterhaltungstrieb gibt

ihnen auch meistens die geeigneten Mittel und Abwehrmaßnahmen ein, mit denen sie sich

möglichst ohne Anwendung von Mut und Lebenseinsatz diesen Gefahren entziehen können.

Es ist sehr schwer, ihren raffinierten Um- und Schleichwegen nachzuspüren und sie dabei

zu überführen. Man muß schon ein gewiegter Judenkenner sein, will man sie entlarven. Ihr

System ist, wenn man es einmal durchschaut hat, denkbar einfach und primitiv. Es zeichnet

sich aus durch eine perfide Unverschämtheit, die deshalb so erfolgreich ist, weil man sie

meist in solchen Graden überhaupt nicht für möglich hält. Schon

Schopenhauer hat gesagt,

daß der Jude der Meister der Lüge ist. Er beherrscht die Register der Wahrheitsverdrehung

so genial, und er tritt dabei so sicher auf, daß er es sogar einem harmlosen Gegner

gegenüber wagen kann, bei der klarsten Sache der Welt, das glatte Gegenteil von dem zu

sagen, was den Tatsachen entspricht. Er tut es mit einer so dreisten Frechheit, daß der

Zuhörer plötzlich anfängt, unsicher zu werden, und dann hat der Jude meist schon

gewonnenes Spiel.

Man nennt das in der Judensprache Chuzbe (Chutzpah). Chuzbe ist ein typisch jüdischer

Ausdruck, der sich in keine andere Sprache übersetzen läßt, weil es das, was man unter

Chuzbe versteht, eben nur unter Juden gibt. Andere Sprachen haben es nicht für notwendig

befunden, einen gleichwertigen Ausdruck zu prägen, weil andere Völker etwas ähnliches

wie das, was man damit bezeichnet, nicht kennen Es bedeutet so viel wie bodenlose,

impertinente, unglaubliche Frechheit und Unverschämtheit.

Solange wir das zweifelhafte Vergnügen haben, uns mit den Juden polemisch herumschlagen zu müssen, haben wir Beispiele für die typisch

jüdische Charaktereigenschaft, die die Juden selbst Chuzbe nennen, in Hülle und Fülle

kennengelernt. Da wird der Feigling zum Helden und der brave, fleißige und tapfere Mann

zum verächtlichen Dummkopf oder Spießler; dicke, fette und schwitzende Börsenjobber

spielen sich als kommunistische Menschheitsbeglückler auf, und anständige Soldaten werden den Tieren gleichgestellt. Ein sauberes Familienleben wird als Gebäranstalt lächerlich gemacht, die Kameradschaftsehe dagegen zum höchsten Ideal menschlicher Entwicklung erhoben. Ekelerregende Machwerke, allen Unrat, der einem menschlichen Gehirn entspringen kann, zur Darstellung bringend, werden als vollendete Kunst ausgegeben und wirkliche Kunstwerke als Kitsch verhöhnt und persifliert. Nicht der Mörder ist mehr schuldig, sondern der Ermordete. Es ist das ein System der öffentlichen Täuschung, das sich, wenn es lange genug angewandt wird, wie eine geistige und seelische Lähmung über ein ganzes Volk legt und auf die Dauer jede natürliche Abwehr erstickt. Deutschland hat, bevor der NATIONALSOZIALISMUS auftrat, mitten in dieser tödlichen Gefahr gestanden. Hätten wir sie nicht überwunden, wäre unser Volk nicht im letzten Augenblick noch zur Besinnung gekommen, so wäre unser Land reif gewesen für der Bolschewismus, die teuflischste Infektion, die das Judentum über ein Volk bringen kann. Auch der Bolschewismus ist ein Ausdruck der jüdischen Chuzbe. Turbulente jüdische Parteidoktrinäre und gerissene jüdische Kapitalisten landen den unverschämtesten Coup, der sich überhaupt denken läßt, in dem sie sich des sogenannten Proletariats bemächtigen und in seinen Reihen durch rücksichtslose Aufbauschung wirklicher oder vermeintlicher sozialer Not- und Übelstände den Klassenkampf mobilisieren, um dann mit seiner Hilfe die totale jüdische Herrschaft über ein Volk anzutreten. Die krasseste Plutokratie bedient sich des Sozialismus, um die krasseste Gelddiktatur zu errichten. Mit Hilfe der Weltrevolution sollte dieses in der Sowjetunion bereits verwirklichte Experiment auch auf die anderen Völker übertragen werden. Das Ergebnis wäre dann die Weltherrschaft des Judentums gewesen. Die nationalsozialistische Revolution war ein tödlicher Schlag gegen diesen Versuch. Nachdem man in den führenden Kreisen des internationalen Judentums einsehen mußte, daß keine Rede mehr davon sein könnte, die Bolschewisierung der einzelnen europäischen Länder auf agitatorischem Wege weiterzutreiben, entschloß man sich, auf die große Gelegenheit eines kommenden Krieges zu warten, dann aber seine

Position so zu wählen, daß der Krieg möglichst lange dauere, um an seinem Ende über ein ausgepowertes, ausgeblutetes und ohnmächtiges Europa herzufallen und es mit Gewalt und Terror zu bolschewisieren. Auf dieses Ziel ist die Taktik des Moskauer Bolschewismus seit Beginn dieses Krieges ausgerichtet gewesen. Man wollte erst dann eingreifen, wenn ein leichter und risikoloser Sieg gesichert war, bis dahin aber so viele deutsche Kräfte binden, daß das Reich zu einem entscheidenden Schlag im Westen zur baldigen Beendigung des Krieges nicht fähig war. Man kann sich denken, welch ein Wutgeheul durch den Kreml ging, als man sich eines Sonntagmorgens darüber klarwerden mußte, daß der Führer sich entschlossen hatte, dieses feingesponnene Lügen- und Intrigennetz durch den Hieb des deutschen Schwertes zu zerreißen. Bis dahin hatte man die jüdischen Häupter des Bolschewismus klug im Hintergrund gehalten, wohl in der irrigen Annahme, uns damit täuschen zu können. Die Litwinow und Kaganowitsch traten öffentlich kaum noch in Erscheinung. Um so unheilvoller aber entfalteten sie ihre Tätigkeit hinter den Kulissen. Man suchte bei uns den Eindruck zu erwecken, als seien sich die jüdischen Bolschewiken in Moskau und die jüdischen Plutokraten in London und Washington spinnefeind. Insgeheim aber schlossen sie untereinander um so fester die Umklammerung, in der sie uns erdrücken wollten. Das erhellt schon aus der Tatsache, daß sie sich in dem Augenblick, in dem dieses teuflische Ränkespiel entlarvt ist, auch schon versöhnt in den Armen liegen. Die unwissenden Völker auf beiden Seiten, die sich wohl bei einem so ungewohnten Anblick erstaunt die Augen reiben, werden durch gegenseitige taktvolle Rücksichtnahme beruhigt. In Moskau beispielsweise erklären die Juden, der VERBAND DER GOTTLOSEN, dem als Ehrenmitglied anzugehören noch am Tage vorher eine der ersten und vornehmsten Pflichten aller führenden Sowjetgrößen war, sei eine Fehlorganisation und werde aufgelöst. Die religiöse Freiheit solle von nun an in der gesamten Sowjetunion gesichert sein. Man lanciert verlogene Meldungen in die Weltöffentlichkeit, daß in den Kirchen Moskaus wieder gebetet werde, und was derlei aufgelegter Schwindel mehr ist. In London dagegen kann man sich

zwar noch nicht dazu entschließen, die INTERNATIONALE allabendlich im Rundfunk zu spielen, weil, wie Mr. Eden in einer feinsinnigen Unterscheidung feststellt, die Bolschewiken keine Alliierten, sondern nur Mitarbeiter Englands seien - die Internationale wäre auch für das britische Volk in diesem Augenblick ein zu starker Tobak-; aber man ist doch eifrig am Werke, Stalin als den überlegenen Staatsmann und großartigen Sozialpolitiker zu preisen, der nur noch mit Churchill verglichen werden könne, und ansonst sinnreiche Anknüpfungspunkte zwischen der glorreichen Demokratie Moskauer und Londoner Prägung zu finden. Und dabei haben, das ist das Merkwürdige, die Posaunenbläser hüben und drüben nicht einmal so unrecht. Sie unterscheiden sich im Extrem nur für den, der sie nicht kennt; für den Fachmann aber gleichen sie einander wie ein Ei dem anderen. Vor allem sind es dieselben Juden, die auf beiden Seiten, ob offen oder getarnt, den Ton angeben und das große Wort führen. Wenn sie in Moskau beten und in London sich anschicken, die Internationale zu singen, so machen sie damit das, was sie seit jeher getan haben. Sie betreiben Mimikry. Sie passen sich der jeweiligen Gegebenheit und Lage an, langsam natürlich und Schritt für Schritt, damit die Völker nicht argwöhnisch und hellhörig werden. Und auf uns sind sie hauptsächlich deshalb so wütend, weil wir sie entlarven. Sie fühlen sich von uns beobachtet und erkannt. Der Jude ist nämlich nur sicher, wenn er nicht durchschaut wird. Bemerkt er, daß ihm jemand hinter seine Schliche kommt, dann verliert er sein Gleichgewicht. Der gewiegte Judenkenner stellt das sofort an seinen bekannten Geschimpfe und Gekeife und an seinen bekannten alttestamentarischen Haßausbrüchen fest. Wir haben solche schon so oft über uns ergehen lassen, daß sie für uns vollkommen des Reizes der Originalität entbehren. Sie sind in unseren Augen nur noch von psychologischem Interesse. Wir warten dabei kalt und gelassen auf den Augenblick, in dem die jüdische Wut ihren Höhepunkt erreicht. Dann fängt Schmock an, sich zu verhaspeln. Er redet dann lauter dummes Zeug, und plötzlich verrät er sich selbst. Was heute über die Moskauer und Londoner Sender geht oder in den bolschewikischen und plutokratischen Organen geschrieben steht, spottet einfach jeder Beschreibung. Zur Wahrung des guten Tons und zur Anpassung an die Landschaft läßt

dabei London dem Kreml immer sehr taktvoll den Vortritt. Die Moskauer Juden erfinden die Lügen- und Greuelmeldungen, und die Londoner Juden zitieren und kolportieren sie, ganz harmlos natürlich, mit einer wahren Biedermannsmiene, gleichsam als genügten sie nur einer lästigen Chronistenpflicht. Klar, daß die scheußlichen Untaten in Lemberg, die die ganze Welt in tiefe Bewegung versetzten, nicht von den Bolschewiken begangen wurden, sondern Erfindungen des Propagandaministeriums sei. Es spielt dabei gar keine Rolle, daß sie in der deutschen Wochenschau lebenden und bewegten Bild gezeigt und damit der ganzen Welt als Beweismittel zugänglich gemacht werden. Selbstverständlich, daß wir auch Kunst und Wissenschaft unterdrücken und terrorisieren, der Bolschewismus dagegen ein wahrer Hort der Kultur, der Zivilisation und der Humanität ist. Wir persönlich erfreuen uns aufs neue im Moskauer Rundfunk einer Charakterisierung, die so gemein und niederträchtig ist, daß sie beinahe wieder schmeichelhaft wirkt. Wir nehmen an, daß die dortigen jüdischen Sprecher uns noch aus der guten alten Zeit von Berlin her kennen. Sie müßten eigentlich auch, wenn sie nicht ein kurzes Gedächtnis hätten, wissen, daß ihnen alles Schimpfen nichts nützt, daß sie am Ende doch, wie man so sagt, die Hücke voll bekommen werden. Sie erklären jeden Abend, sie wollten uns die Fresse kaputtschlagen, uns und allen Nazischweinen. Ja, wollen schon; aber können, können, mein Herr! Es liegt eine gewisse Tragik in diesem Fall. Wo man die Juden zu Wort kommen läßt, da plustern sie sich auf, tun so, als wollten sie Bäume ausreißen; und nach kurzer Zeit brechen sie dann wieder ihre Zelte ab, um vor den nachrückenden deutschen Regimentern das Hasenpanier zu ergreifen. Qui mange du juif, en meurt! Man könnte fast sagen, daß die Seite, auf der sie auftauchen, eben deshalb schon verloren hat. Sie sind das beste Unterpfand der kommenden Niederlage. Sie tragen den Keim des Zerfalls in sich und an sich. Sie wollten in diesem Krieg den letzten verzweifelten Schlag gegen das nationalsozialistische Deutschland und gegen das erwachende Europa führen. Er wird auf sie zurückfallen. Wir hören heute schon im Geiste den Ruf der verzweifelten und irreführten Völker durch die ganze Welt gellen: "Die Juden sind schuld! Die Juden sind schuld!"

Das Strafgericht, das dann über sie hereinbricht, wird furchtbar sein.  
Wir brauchen gar  
nichts dazu zu tun, es kommt von selbst, weil es kommen muß.  
Wie die Faust des erwachenden Deutschland einmal auf diesen Rassenunrat  
niedersaust, so  
wird auch einmal die Faust des erwachenden Europa auf ihn niedersausen.  
Dann wird den  
Juden auch ihre Mimikry nichts mehr nützen. Sie werden sich dann stellen  
müssen. Es  
wird der Tag des Gerichts der Völker über ihre Verderber sein.  
Erbarmungslos und ohne Gnade soll dann der Stoß geführt werden. Der  
Weltfeind stürzt  
und Europa hat seinen Frieden.



**THE JEW IS GUILTY OF  
THE WAR**

## ELECTIONS AND REFERENDA WON BY THE FÜHRER, ADOLF HITLER

The NSDAP won the elections of July 31, 1932 (37.8%), and elections of March 5, 1933 (44%); National Socialist Germany held and won a plebiscite on November 12, 1933 on his Peace Policies and the elections to the Reichstag (over 95%); won plebiscites on 19 August 1934, on the Succession Law (90%), on 13 January, 1935 in the Saarland (90%), and on March 29, 1936 on remilitarization and to the Reichstag (98.8%); on April 10, 1938, elections in Germany to the Greater German Reichstag, and a plebiscite in Austria regarding the Anschluss (99.75%); and plebiscite on 4 December 1938 in the Sudetenland; on 21 March 1939, in Memel (60%) and in Danzig in 1939.

BY THE WAY, WINSTON CHURCHILL LOST THE 1922 ELECTION IN DUNDEE & THE JULY 1945 GENERAL ELECTION (30.8%) AFTER THE PARLIAMENT HAD BEEN SITTING FOR 10 YEARS WITHOUT AN ELECTION. HE NEVER CREATED ANYTHING, JUST DESTROYED.

IN THE GENERAL ELECTION OF 1951 THE TOTAL VOTE FOR LABOUR PARTY CANDIDATES EXCEEDED THAT FOR CONSERVATIVES BY NEARLY QUARTER OF A MILLION-13,948,385 TO 13,724,418. YET, DUE TO THE WINNER-TAKES-ALL SYSTEM, CONSERVATIVES GAINED THE MOST SEATS AND CHURCHILL FORMED THE NEXT GOVERNMENT-OBVIOUSLY CONTRARY TO THE WISHES OF THE MAJORITY OF THE VOTING PUBLIC.